

# Baptist Magazine.

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OCTOBER, 1824.

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MEMOIR OF THE REV. JOHN EMERY,

*Pastor of the Particular Baptist Church at Little Staughton,  
Bedfordshire.*

THE subject of this Memoir was born in the year 1739, at a small village called Bolnhurst, in the county of Bedford, where he continued to reside until a short time after the Lord was pleased to awaken him to a sense of his state, as a sinner, and to give him a good hope, through grace, of his interest in the merits of a gracious Redeemer.

After his conversion, he became a lively and zealous Christian, and, as the gospel was not preached at Bolnhurst, he went to hear preaching occasionally at different places, until Providence guided him to Carlton, (a village about seven miles from Bolnhurst,) where he heard the word with much satisfaction, and, shortly after, joined the church in that place, which was then under the pastoral care of that highly honoured man of God, the Rev. Thomas Hull, whose ministry was most profitable to him, as he often afterwards acknowledged with great delight.

After he had continued a short time in church-fellowship, it was thought, by his pastor, and the church to which he was united, (by whom he was held in the highest esteem,) that the Lord had endowed him with talents for the ministry; accordingly he was called upon by them to exercise his gifts, that they might be

better able to judge what was the will of the Lord in an affair of such magnitude. Mr. Emery, having been previously much exercised in his own mind, complied with their request, committing himself unto the Lord, and the judgment of the church.

He had spoken but a few times before it was discovered that he possessed talents, not only acceptable, but singularly promising and engaging: he was, therefore, sent forth in the most affectionate manner, with the cordial concurrence, and unanimous approbation of the whole church and their worthy pastor, to preach the gospel wherever the Providence of God might call him. This event took place at the latter end of the year 1766.

During the time Mr. Emery exercised his gifts, for the approbation of the church at Carlton, a few people, meeting at Little Staughton for prayer, on Lord's-days, and who occasionally obtained a preacher, hearing that the church at Carlton had a young man among them who was likely to be sent into the ministry, solicited the favour of his assistance for one Lord's-day, which was granted, and they heard him with much pleasure; which induced them to request the same favour again. After he had preached to the few people

at Staughton two or three times, the church at Carlton agreed that he should supply them, for a time, once in a month; but those few people being much enlivened by his zealous and animating discourses, longed to have him more constantly among them; they, therefore, went over to Carlton, and earnestly solicited the church that he might be allowed to preach regularly to them, which they obtained, and, from that time, he laboured statedly among them.

Sometime after Mr. Emery had preached at Staughton, a church was formed there of the Baptist Denomination, consisting of eight members; the place in which they then met was very small, but the Lord was pleased to bless his ministry, abundantly, and, on Tuesday, October 18, 1768, he was publicly ordained; at which service the following ministers were engaged. Mr. Knowles, of Rushden, in Northamptonshire, began with singing and prayer; Mr. Keymer, of Great Grandsden, Cambridgeshire, asked the usual questions, received the confession of faith, and prayed; Mr. Walker, of Olney, Bucks, also prayed; Mr. Hull, of Carlton, gave the charge, from 1 Peter v. 2; Mr. Brown, of Kettering, preached to the people from Col. ii. 5; and Mr. Twelvetree, of Ringstead, closed with prayer. The late Rev. Joshua Symonds, of Bedford, who was present at the ordination, thus writes.\* “Mr. Emery’s account of entering upon the ministry, &c. was vastly affecting, and his confession of faith very sound and evangelical. The good Lord prosper, own, and succeed him

abundantly!” The same eminent servant of Christ also remarks, in his Diary. “This afternoon, Mr. Emery preached at Cotton-end, a very excellent savoury sermon, Acts viii. 5: I think he bids fair to be useful. God grant he may be abundantly so.”

Such was the success that attended Mr. Emery’s ministry, that the people soon found the place in which they worshipped was too straight for them to dwell in; so that it became necessary to enlarge it, and, after the enlargement, it very soon again overflowed with attentive hearers.

Soon after the commencement of his ministerial labours, Mr. Emery removed from Bolnhurst, to a considerable farm, called Ravensden-grange, about six miles from Staughton, where he and his family resided for many years, he bearing the character of a worthy and reputable farmer. From thence he used to ride to Little Staughton, on Lord’s-days—to church-meetings, and at other times, when his services were required. The road was extremely bad, but neither distance, nor bad weather, nor bad roads, hindered him from going forward in his Master’s work.

Soon after his removal to Ravensden-grange, a singular circumstance occurred, which serves to illustrate the goodness of God towards his little cause at Staughton. Mr. Shaw, a merchant from London, being on a visit at Bedford, heard of the “preaching young farmer,” and having a desire to hear him, he rode over in his carriage to Ravensden-grange, on a Saturday evening, to see him; the arrival of a perfect stranger, at such a time, very much surprised Mr. Emery and his family, but that gentleman

\* In some manuscript now in the possession of a branch of Mr. Symonds’s family.



soon told them the purport of his visit; that it was to accompany Mr. Emery to his place of worship, and to hear him preach the next day. Being accustomed to preach only to *plain villagers*, Mr. Emery was much alarmed at the thought of preaching before *a merchant of the City of London*, so that his feelings were painful beyond description; but, on the Lord's-day morning, his spirits revived, and his mind was sweetly composed; relying on the assistance of the Holy Spirit, his Lord and Master carried him far above the fear of man, and, through the day, bore him up as on eagles' wings.

When Mr. Shaw had heard him, and seen the smallness of the place, and the number that was gathered together to hear, he, in the most friendly manner, said, "I wish I had known this before you enlarged this place, I could have been of use to you; *this place will not do for you.*" As the Lord was pleased to keep up in Mr. Emery that lively, energetic way of preaching, and to accompany the word with much success, the meeting-house again became too small, so that it was determined by the church to pull down the old place entirely, and erect a new one on the same spot, capable of seating between four and five hundred people. When the church and congregation had exerted themselves to the utmost, to raise money towards paying for the new building, Mr. Emery went to London, where he was most kindly received, and most hospitably entertained, by his friend Mr. Shaw, for about eight weeks; during which time, through his influence, under the blessing of God, he collected all that was wanted to clear off the debt that

had been incurred by erecting the new meeting-house. Of this circumstance he afterward often spoke with much pleasure, expressing gratitude to his friend, and great thankfulness unto the King of Zion, of whom it is written, "The silver is mine, and the gold is mine."

On his return from London, he pursued his ministerial labours with increasing success, so that the new place was soon quite filled, and the hearers appeared to possess much of that zeal which pervaded the breast of their minister; most of them lived at the distance of from two to twelve miles, and yet they were generally constant and early in their attendance, even in the winter, as well as in the summer season. Still it pleased the Lord so abundantly to bless Mr. Emery's ministry, to the conversion of sinners, that, about the year 1793, it became necessary to enlarge the meeting-house again; which was done, and the whole expense borne by the church and congregation, which, at that time, had become large and respectable, as there were then upwards of two hundred members, and the church continued to increase during the remainder of his useful life.

At the commencement of the year 1795, Mr. Emery was seized with a severe affliction, which threatened the termination of his labours and his life. On the second Lord's-day in January, he was only able to preach once, which discourse was from the words of our Lord to Peter, "Feed my Lambs." The tenderness, love, and condescension of the Saviour, were most beautifully described on that occasion, and especially to the "lambs" of his flock. After that sermon, he was confined to

his house for ten weeks. During the affliction, his thoughts were much employed about the people of his charge. Zion was uppermost on his mind, and, as he knew that several young people were, at that time, under serious impressions, he felt remarkably solicitous for their welfare. The last text he had preached from, before his affliction, was much on his mind, and the first time he was able to speak publicly, after his long confinement, he declared before the congregation, that such was his concern for the young of the flock, that, had it been the pleasure of the Lord to have called him home, he had a particular desire that the words "*Feed my Lambs*" might be written on the front of the gallery, facing the pulpit, that his successor might be reminded of that part of his ministerial duty. Mr. Emery had a remarkable talent for describing the depravity of human nature, in its fallen state, and of detecting the various evils of the heart of man; he, also, was very eminent in setting forth the nature and operations of the Holy Spirit in regeneration. It appeared almost impossible that a hypocrite could sit easy under his ministry, or that a sincere Christian, however weak, could be long without consolation. Although he did not possess literary attainments, yet his Lord and Master had endowed him with much natural eloquence, a pleasing voice, and a most affectionate and winning manner; nor did he scarcely ever preach a sermon, but he would, in the most faithful, and affectionate way, warn the wicked to flee from the wrath to come; and it was alway evident that, whether he was setting forth the invitations of the gospel, or the thunders of Mount Sinai, the eternal

welfare of his hearers was the object of his anxious concern. Indeed, his addresses to unregenerate men were often so striking, that, to use the language of a minister of Christ, now living, and a most intimate friend of his, "They could be compared to nothing so justly as an alarming tempest." Many, also, found the word preached by him much blessed to their edification, and for the building them up in their most holy faith; and the members of his church were, in general, a very lively and spiritually-minded people. Though the circle of Mr. Emery's acquaintance was not very extensive, yet he was much beloved where known, and, so much was he esteemed for his works'sake, that, when he has gone occasionally to visit neighbouring churches, ten or twelve miles distant from Staughton, the places of worship have been so crowded, on a week-day evening, that, in some instances, it has been thought necessary to have additional supports for the galleries; his occasional labours, which, in the younger part of his life, were frequent, were exceedingly useful: \* several, who were called under his ministry, are now labouring in the same cause; two of whom are pastors of churches in Cambridgeshire, one in Huntingdonshire, and one in London; another is labouring in Bedfordshire, for the good of immortal souls; and one, who was sent out in the earlier part of Mr. Emery's time, was shortly

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\* It will, no doubt, be gratifying to our readers to be informed, or reminded, that, on May 3d, 1774, Mr. Emery was engaged in the ordination of the late Rev. Andrew Fuller, at Soham, Cambridgeshire; he addressed the church from Gal. v. 13: "By love serve one another." See Dr. Ryland's Life of Mr. Fuller, p. 68.—*Editors.*



after called to receive his gracious reward.\*

About the year 1797, Mr. Emery retired from the farming business, and removed to Kimbolton, a small town, about four miles from Staughton. He had been there but about two years, before his health began rapidly to decline; so that, by the end of July, 1799, his strength was so much exhausted, as to unfit him for the work in which he had so long laboured with peace and joy. The last time he administered the ordinance of Baptism, was on the first Lord's-day in that month (July); it was to five persons, among whom was his own grand-daughter. On that occasion he was considerably affected, and dwelt much on that passage in the Psalms; "Yea, thou shalt see thy *children's children*, and peace upon Israel." The language of his heart, on that day, appeared to be, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." During the months of July and August, his strength declined very fast, and he did not preach for some weeks. However, on Lord's-day, September 1, though evidently growing weaker, he had a desire to meet his friends once more in the sanctuary below; and was taken to Staughton in a post-chaise, which was the last time he was able to leave his house. In the afternoon of that day, he ascended the pulpit, after one of the members had prayed, but was not able to speak more than half an hour, though that was with much energy, considering his weak state. It was a solemn and

affecting scene to many present; he first read for a text, Gen. xxxii. 10, "Thy servant is not worthy of the least of all thy mercies, and of all the truth which thou hast shewed unto thy servant; for with my staff I have passed over this Jordan, and am become two bands." After speaking, for a short time, in gratitude to God, for the success with which he had crowned his labours, notwithstanding his unworthiness, he then read another text, Acts iv. 16, "Saying, what shall we do to these men, for that a notable miracle has been done by them is manifest to all them that dwell at Jerusalem, and we cannot deny it." After which he alluded to the goodness of God, in blessing the word, though he had been evil spoken of by many who were engaged in the same work; but there is reason to believe, that it could be from no other feeling than that of envy at the great success that attended his ministry. Thus he gave his beloved and affectionate people two short sermons in one service; it was a period much to be remembered by them, while himself, and those who heard him, were persuaded it would be the last time that he would ascend the pulpit; and so it proved. That being ordinance-day, it was expected he would have administered the Lord's Supper; but, being very desirous of preaching a short time first, having done this, his strength was so much exhausted, that he observed, on coming down from the pulpit, he could not attend to the ordinance, as he believed his legs would not bear his body. His health gradually declined in the following week, so that, on the next Lord's-day, it evidently appeared that his departure was at hand: he

\* The Rev. Wm. Kilpin, a short time pastor of the church at Cotton-end, near Bedford.

was, however, spared a few more days. In his last affliction, his mind, on the whole, was tranquil; he once remarked to a friend, "The doctrines I have preached, I am persuaded will stand; but, if I had no other hope of being saved, than my having been a preacher, I should sink; but a view of my own interest in the same glorious truths I have been enabled to preach to others, is my support now I am on a dying bed." On one occasion, turning to his son, he said, "Dying work is hard work, but

"Jesus can make a dying bed  
Feel soft as downy pillows are."

He was not able to speak much in his last moments, but, from what could be gathered, he appeared quite happy. This devoted servant of the Lord fell asleep in Jesus, on the morning of September 13, 1799, in the sixtieth year of his age; leaving behind him two sons, who are still living, and one daughter, who has since entered into rest.

His earthly remains were interred near the pulpit, in his meeting-house, at Little Staughton, September 18; when the Rev. John Rootham, of Willingham, delivered a most affectionate address to a respectable, numerous, and deeply-affected audience; and the Rev. Richard Grindon, of Ringstead, preached a funeral sermon, from 2 Tim iv. 7. The following just epitome of his character and labours, is inscribed on a neat marble stone, fixed up in the meeting-house.

"In memory of the Rev. JOHN EMERY, who, with fidelity, purity, zeal, and great success, preached the everlasting gospel for the space of thirty-three years. Thirty-one of which were devoted to the sacred office of Pastor to this church,

Having fought the good fight,  
Finished his course,  
And kept the faith,  
He was called to receive  
The crown of righteousness,  
On the 13th of September, 1799,  
In the 60th year of his age."

One, who very highly esteemed him, adds, "The memory of the just is blessed."

*London.*

N. B. We are happy to say that the church at Staughton, continues in a prosperous state; under the pastoral care of the Rev. J. Knight, who has laboured in that place nearly twenty years.

## CHURCH AT LAODICEA.

No. VII. Chap. iii. 14—22.

LAODICEA was a city of Lydia, rich and prosperous, but has long since been so reduced, as to be uninhabited.

The church here existed at an early period, and appears to have assembled in the dwelling-house of a person [named Nymphas.\* It was so closely allied to that at Colosse, that the epistle sent by the apostle to the latter church, was to be read also to this at Laodicea.† An epistle, too, had been sent from thence, which was to be read in the church at Colosse.

Though the apostle was personally unacquainted with the members of the church, yet he felt extreme solicitude for them, as also for those of Colosse, and earnestly prays, that they might be comforted, and united, and established in the fundamental truths of the gospel, "the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." He appears, also,

\* Coloss. iv. 15.

† Ibid v. 17.



to have feared, that they might "be beguiled with enticing words;" though, at that time, they were so prosperous, that he could rejoice in the order and discipline maintained in the church, and the steadfastness of their faith in Christ.\* A very different state this, to what it had become about thirty years afterwards.

The "Apostolical Constitutions" state, that ARCHIPPUS, mentioned in the Epistle to the Colossians, was ordained bishop, or pastor, over the church at Laodicea. If this were the case, it should seem, the church at Colosse must have been so connected with that at Laodicea, at least by friendly intercourse, or association, that they were directed by the apostle to make use of their influence with them, for the purpose of stirring up their pastor to "take heed to the ministry that he had received in the Lord, so as to fulfil it."† If this direction imply, that ARCHIPPUS had sought his own things, more than the things of Jesus Christ; and instead of being a zealous, evangelical, fervent preacher of the gospel of Christ, he had aimed to please men, especially the rich, and learned, and polite members of the church; or, if he was of a lukewarm spirit, and fond of human applause, and worldly distinction, then the state of the church of Laodicea, as it appears from this address to its "angel," is easily and naturally accounted for. The ministry of any man, who does not take heed to fulfil his ministry, from a constant sense of his responsibility to the Lord, from whom he has received it; will, in less time than thirty years, produce all the evils which are here enumerated.

The evils with which this pastor, and the church, are charged, by the Saviour, are lukewarmness, being "neither cold nor hot;"—pride and vain-boasting; saying, "I am rich and increased with goods, and have need of nothing;"—and with having totally neglected the "counsels" of Christ, acting without any respect for his person or work, or regard to his authority: the two former of these charges are expressly stated: the latter is very strongly implied. Nor must it be overlooked, that these awful sins were those of the whole church: there were not even a few, as in Sardis, who had escaped the general corruption; pastor, and deacons, and all the private members, had become so supine and indifferent in religion; so vain and puffed up with a fleshly mind, and had so entirely undervalued the Divine authority of Christ, and the spiritual benefits flowing from his sacrifice and merits, that He was like a person who had been contemptuously turned out of doors, by those who thought his company intrusive, and his advice unnecessary! But He will not be treated thus, without resenting it by faithful rebukes, and severe chastenings: though he will not finally leave a church, until these have been found insufficient to effect its reformation. Perhaps these things are intimated by the titles he here sustains: "*These things saith the Amen, the faithful and true witness, the beginning of the creation of God.*"

A Christian church is in the lukewarm state here described, when its members are not so cold as to deny and oppose the peculiar doctrines of the gospel, which are according to godliness; nor so hot, as zealously to maintain

\* See Colossians ii, 1—5. † 1b, iv, 17.

and defend them;—not so *cold*, as to profane the Lord's-day, and neglect public worship; nor so *hot* as to call the Sabbath a delight, and to worship God in the Spirit, to rejoice in Christ Jesus, having no confidence in the flesh;—not so *cold* as to give up an observance of the ordinances of the gospel, as they were first delivered to the saints; nor so *hot* as to regard the authority of Christ respecting them, and earnestly to pray for the enjoyment of his promised presence in them;—not so *cold* as to admit persons to membership without a profession of true godliness, nor so *hot* as to be very scrupulous and rigid concerning it;—not so *cold* as to give up all superintendence over the sentiments and conduct of each other, nor so *hot* as to exercise a vigilant discipline, by putting away from among themselves every wicked person;—not so *cold* as to oppose other churches, zealous for the glory of Christ, and the spread of his gospel, nor so *hot* as to unite with and imitate them. When this state of things is compared with that of the church at Jerusalem, as described Acts ii. 42—47, the *model* to which all the churches of Christ should aim to be conformed, is it any wonder, that the Saviour, of whom it was said, "The zeal of thy house hath eaten me up," should nauseate such persons; should be, as it were, sickened by them; should feel them to be an offensive load and burden, which it was necessary to his glory to throw off and reject? "So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." And what he said to the church at Laodicea, he speaks to all the churches, which are in similar

circumstances, and many are so:—"Let him that hath an ear, hear" it, and improve by it.

When a church manifests pride and self-importance, because of the *number* of its members, or their opulence, or on account of its ability to raise money for all purposes; or because of its worldly prosperity, and outward reputation; it is highly offensive to Him, who seeth not as man seeth, but who judgeth of the dignity of his followers according to their *humility* and self-abasement. How cutting the censures conveyed in his reproofs: "And knowest not that thou art *wretched*," destitute of those spiritual benefits which can only be enjoyed by those who are clothed with humility, with a meek and lowly mind:—"and *miserable*," feeling constant vexations and mortifications, strifes and debates:—"and *poor*," neither rich in faith, nor in good works:—"and *blind*," without spiritual perception, like the corrupt members of the church at Corinth, "not discerning the Lord's body," nor discovering "what is the hope of my calling, nor what is the riches of the glory of my inheritance in the saints:"—"and *naked*," so destitute of the garments of sanctification, designed for ornament and beauty, that thy spots, and blemishes, and deformities, are discovered by others, though unknown to thyself! The reason for this spiritual destitution is implied in the counsels which follow; they had not lived a life of faith upon the Son of God: nor exercised the grace which is "more precious than gold, though it be tried with fire;" they had not depended constantly and entirely upon Him for righteousness, as the Lord their righteousness and



strength; they had not sought to Him for the enlightening influences of his Holy Spirit, that that they might "in his light see light," or "walk in the light of his countenance, and the joys of his salvation:" they were mere formalists, if not sensualists, though they called themselves Christians: they were a worldly community, though they boasted of being a first-rate church of Christ. They are told, in effect, that no sacrifice is too great to make, in order to enjoy the Saviour's approbation, and a sense of his love. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Are there not churches now, who are thus called upon to "hear what" the Saviour, by his Spirit, and his word, "saith unto the churches."

In order to prevent them from terrifying apprehensions, as if his rebukes and chastisements were a proof that he was coming out of his place to consume them; they are told, that they were indications of his "love;" not to destroy them, but to lead them to manifest, in future, ardent zeal for his honour, and deep repentance for their sins.—"As many as I love, I rebuke and chasten: be zealous, therefore, and repent." This declaration accords with the assurance, "If thy children forsake my law, and walk not in my statutes, I will visit their transgressions with a rod, and their iniquities with stripes. Nevertheless, my loving-kindness will I not take from him, nor suffer my faithfulness to fail." And again, "My son, despise not thou the chastening of the Lord, nor faint

when thou art rebuked of him. For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not. But, if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." It is well, when the afflictions brought upon a church, by Divine corrections, produce the effects which were discovered in the church at Corinth:—"For, behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, what clearing of yourselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge; in all things ye have approved yourselves to be clear in this matter."

The proofs of the Saviour's immutable and astonishing love towards them, and his unwillingness to give them up, are further mentioned. Well might it call forth their surprise and admiration, that, though they had forgotten him, yet he would not forget them; that, notwithstanding they continued as a body to reject his counsels, yet, if even an individual were found among them hearkening to his words, and willing to receive him, and desirous of producing a reformation in the church, he should enjoy the tokens of the Saviour's approbation, and experience the testimonies of his favour; having fellowship with the Father and the Lord Jesus Christ;—"Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in unto him, and sup with him, and he with me." The reformation from Popery was brought

about by the pious zeal of *individuals*, in their respective countries, as *Luther*, and *Calvin*, and *Latimer*, and *Knox*. They were assisted by Divine aid to "open the door," and had the happiness of the Saviour's company; the honour of restoring the purity of scriptural doctrines, and of promoting the enlargement of the church of Christ. What encouragements these, to induce those who are members of corrupt Christian communities resolutely to hear the Saviour's voice, and to maintain his authority. To be a *reformer* of a church of Christ, is to share in dignity and honour, not inferior to that which belongs to confessors and martyrs.

The difficulties, indeed, of bringing about a reformation in some churches, may be great, but the reward will be glorious: the high approbation of the Saviour whom he serves, and the testimony of his own conscience; and these will more than counterbalance all the opposition and reproaches, to which his regard for purity in such a church, will certainly expose him. It is intimated that he will enjoy a reward similar to what the Saviour himself, as Mediator, enjoyed, as the reward of his obedience unto death; even the death of the cross, for the salvation of his church:—"To him that overcometh will I grant to sit with me upon my throne, even as I also overcame, and am set down with my Father upon his throne."

Again, for the seventh time, the Saviour repeats his solemn appeal to all his professing people "HE THAT HATH EARS TO HEAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

In concluding these Essays, the writer intreats all those who

compose the churches and congregations of the Baptist Denomination, that they would consider the several inspired Epistles as spoken to them individually and collectively, by "THE SPIRIT!" To refuse attention to his dictates, or to treat with indifference his counsels, will be to "grieve the Holy Spirit of God," and to be exposed to the dreadful risk of his withdrawing his influence from the public ministry of the word. This, there is reason to apprehend, is already the case in some of our churches: to what other cause can many evil things, which exist among them, be attributed? Whence the lack of union between ministers and their people? Whence the lamentable defects in the spirit and conduct of many church members? But two only of the churches of Asia were what they ought to have been; four others were grossly defective; and one totally corrupted, having nothing in it which the compassionate Redeemer could commend. And yet a Laodicean state, is that which is thought the least of by the people, who are in that lamentable condition. Surely such churches, which have despised the counsel of the Saviour, and which are sunk into lukewarmness and pride, should immediately resolve they will obey the exhortation to be "zealous and repent." They will then "overcome" their present evil dispositions, and prove, that all the Divine chastisements, of which there are numerous tokens in their wretched and miserable circumstances, have not been lost upon them, but have produced their appropriate effects. Let them unitedly say, "O Lord, wilt thou not revive us again, that thy people may rejoice in thee."



The period will soon pass away, for the existence of his churches in the world; O that they may be speedily restored to that state of primitive simplicity and glory, discovered by the church at Jerusalem! Very soon the predicted time will come, when his spiritual reign will commence: nor will it be long before the period will arrive, called, "The restitution\* of all things." *"The Son of man shall send forth his angels; and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of my Father. WHO HATH EARS TO HEAR, LET HIM HEAR."*

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*Answers to four Questions in the Baptist Magazine. August. Page 334.*

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#### TO THE EDITOR.

Sir, I am pleased with the questions in your work, signed MNASON; they are of a useful tendency, and will, I hope, obtain that notice in our denomination, which they deserve.

Men of equal ability and piety may view them in different points of light and importance; yet none of your readers should consider them as uninteresting.

What I shall say, in answer to them, is submitted as matter of opinion; yet, as it arises from experience and observation, I trust it will be read with candour and attention.

I shall reply to them in the order they are placed by the querist; inserting the questions as I proceed, that the answers to them may be clearly understood.

1st. He asks, "What are the evils which have, and do result from the general practice?" That is, of requiring persons who are admitted members of our churches, to give to them, when assembled in that capacity, a verbal account of the dealings of God with their souls.

To this I answer. It has appeared to me that this practice has several, I will not say *moral evils* belonging to it, but improprieties, sufficient to banish it from our churches, as a standing and invariable line of conduct.

1st. It is supposed that these persons are received or rejected, according as the majority of the church is for them or against them. This gives every member of the church an opportunity to vote as he thinks right, and the vote of one tells for as much as that of another; which I consider to be wrong.

I am aware that many arguments may be raised for the equality of church members; but none of them have yet been sufficient to convince me of its reality. I can see nothing in the scriptures, nor in the nature of things, why a person, recently brought to the knowledge of divine truth, and, it may be, a young person too, should sit in judgment, and have equal influence in church matters with persons naturally superior to them in intellect, and who knew more of religion, and of other things also, years before they were born, than they do at the time. This is an impropriety which ought to be corrected; we

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\* Dr. Doddridge reads it "the regulation of all things."

never act thus in the things of this world, nor do I see why we should in those of the church of God ; there is a manifest incongruity in this procedure.

Suppose a church be made up of any given number of members ; fifty or sixty, more or less ; and the majority, through youth or otherwise, be incompetent to judge of *qualifications*, and they refuse to be over-ruled by the minority, *a case not of impossible occurrence* ; a person may be rejected, who, on the ground of religion, ought to be received ; and one may be received, who ought to be rejected.

It will be allowed, at least, that a part of this number are not so capable to judge as the others ; and, also, that some who are, may not have had an opportunity of informing themselves of all the circumstances of the candidate ; and are, therefore, obliged to act from information not in all cases to be depended upon ; thus, through the want of understanding in some, and by the misinformation of others, churches may frequently act wrong.

If it be said, that, in general, those who request to become members of our churches, are satisfactorily known to some of the members of the church, and that the others rely on their judgment, which, I apprehend, is a common thing ; this virtually destroys the idea of a majority. In this case, persons are admitted on the knowledge of the few individuals who know them. If this subject be thoroughly examined, and the conduct of our churches be appealed to, I am persuaded that the admission of members, by the majority being for them, from a personal knowledge of their character, or from what they say at the time, is more

specious than solid. Why should we contend, then, for any method which implies its necessity ?

2ndly. The method of obliging every one to give a verbal account of the dealings of God with their souls, is, in my opinion, improper ; because it makes no difference between those who are able to speak on such occasions, and those who are not. It is well known that some persons, from the nature of their religious experience, accompanied by a firmness of constitution, can speak before a church, however numerous ; while others, whose religion is not less real, can hardly speak at all before any considerable number of persons. Many require answers to be drawn from them, while others can speak with great freedom ; this difference is made, not so much by grace as by nature. Some persons, if brought before a church to speak their religious experience, would feel an overwhelming sense of their own ignorance, and such a conviction of the superior knowledge of some of its members, that they would not be able to open their mouths with any degree of comfort. This is peculiarly the case with timid females, who, in attempting to speak on this occasion, would burst into tears, and scarcely utter ten words that could be heard by one half of those that were present. This has, indeed, often been the case ; tears and sighs have prevented their utterance ; if they must have been accepted or rejected from what they could say, it must have been the latter, and not the former.

To oblige such persons to come before the church, previous to their admission, is like imposing a penance upon them,



instead of treating them in a kind and tender manner.

I have heard persons, on these occasions, say things highly improper, and what they would not have said, had not their minds been discomposed. Can this be acceptable to Him, who feeds his flock like a shepherd; and gathers the lambs with his arm, and carries them in his bosom, and gently leads those that are with young? I think not.

3rdly. This method appears useless. I never knew one person accepted or rejected, simply and exclusively, in consequence of what was said at a church meeting. What has been said, on these occasions, by many, has been pleasing and profitable; they have spoken with freedom, and told without confusion what God had done for their souls; but their characters were known before they came; others have spoken in such a manner, that, judging of what they said by the New Testament, they must have been accepted, who, nevertheless, were rejected. The reason of which has been, an idea prevailed in the minds of the members of the church, that what they said was not their heart-felt experience. The truth is, that persons are, in most cases, virtually received or rejected, before they attempt to speak.

This method is, in my opinion, worse than useless. It may operate to keep some out of the church, who would be honourable members of it. We argue in vain that it is easy for any person to say what he feels, and to declare what he knows; it is so with many, but not with all; and, if because we feel it easy to ourselves, we impute it to an improper motive that others do not, we act unwisely.

It may be granted that some persons make this a difficulty, who ought not, and try to excuse themselves from becoming members of the church of God, by that which, to them, is no solid ground of objection. Of such men, the truth is, they do not sufficiently feel the love of God in their hearts; there is something lies concealed from open view, which prevents their willingly giving themselves first to the Lord, and then to his people, according to his will. They cannot take up the cross, and, therefore would extenuate the guilt of disobedience, by an objection to the way of admission into the church; but, let them remain where they are; no man is fit to become a member of Christ's body, until he can give up himself, and all that he has, to Him.

If persons make this method of admission into the church a pretext to hide pride, prejudice, covetousness, or any other evil; let them remember that God will bring to light their hidden iniquity; and, unless they repent, punish them with his righteous displeasure. Their profession of religion, and knowledge of its doctrines, precepts, and ordinances, will only serve to expose them to the additional stripes of knowing their Master's will, and doing it not.

4thly. We have neither precept nor precedent in the New Testament, on the behalf of the method against which I argue. The only circumstance that can be thought to countenance it, is Saul's assaying to join himself to the disciples at Jerusalem, when they were afraid of him, and believed not that he was a disciple, (Acts ix. 26.) He wished to be closely united to them, and esteemed as one among them; but

they would not acknowledge him as a friend, until Barnabas introduced him to the apostles. It is not said, that he assayed to join himself to them as a church; nor did Barnabas introduce him to the church, but to the apostles; that is, to Peter and James, for other of the apostles saw he none, (Gal. i. 19.) There is not the least resemblance between this and the general method of admission into our churches; if it countenance any method of admission into them, it is more in favour of another than of that; probably, it was not intended to teach us any thing of the kind.

Having neither precept nor president for this custom, we may wonder how it became so general amongst our churches; and, in many instances, so tenaciously contended for; many of our good people would think, that were it done away, and another method substituted in its place, they had greatly departed from primitive purity, and original simplicity.

I do not, however, object to this method in all cases; there are persons, as has been intimated, who can speak before the church with a good degree of comfort, both to themselves and to its members; let such be allowed, and even encouraged to do it; but let it not be demanded as a condition of acceptance. Probably it would, in most cases, be best to leave it with the person to be admitted; let him come before the church, or not, as he pleases. Satisfaction of his religion is all that is necessary; this should be obtained in the least objectionable manner. Many may be ready to ask, but how is the church to be satisfied concerning the religion of the party? We answer, that there is a method

of doing this, quite as effectual as the other, and not chargeable with equal improprieties; but this, not being the object of the present paper, I shall proceed to the other questions.

2nd Question.—Is it not essential to church-fellowship, that the members should have the means of forming a judgment, whether the person desiring communion be a spiritual person or not, that he may be admitted or rejected by their suffrages?

By "*members*," in this question, I suppose we are to understand *all* the members of the church; for whatever means some of them may have to form their judgment, whether the person desiring communion be a spiritual person or not, these cannot suffice for the others. Nor does there appear any connexion between this and the former query, unless this construction be admitted; but the querist seems carefully to have united his questions together, that he might arrive at a certain difficulty, which he supposes to lie in the way of some men.

He seems to think, that if it be said it is essential to church-fellowship, that the members should have an opportunity of judging of the spirituality of the person to be admitted or rejected; then it is necessary that such person should come before the church, to give a verbal account of his experience, that he may be received or rejected by their suffrages. But should we allow this, it by no means follows, that it must be done in a certain method; especially if that method be open to objections which do not lie against other methods, that are equally safe and effectual. If I am mistaken, I beg the querist's pardon.



In some churches a part of their members live at a great distance from their place of worship; persons may apply for membership with the church of whom they have heard nothing, and be admitted or rejected, before they have even heard their names. What is to be done in these cases? is the administration of the Lord's Supper to be delayed till the members of the church be all informed of the circumstances, and have evidence laid before them, from which to judge of the spirituality of the applicant? The same difficulty occurs when any of the members are ill, and cannot attend church-meetings; in both these cases, the absent members must give their brethren credit for having acted according to the best of their judgment; and this is precisely what would be required, if another and better plan of admission were adopted. We should be very careful how we make any thing *essential* to church fellowship, which Jesus Christ has not expressly commanded.

If it be said, that although things be thus, the church, as a body, has an opportunity of judging of the spirituality of the person, and this is sufficient; then the principle of its being essential that every member of the church should have an opportunity of judging for himself is given up.

I answer this question, therefore, by saying, it is not *essential* to church fellowship, that all the members should have an opportunity of judging, by a *verbal hearing*, whether the person desiring communion with them, be a spiritual person or not.

3rd Question. What scriptural, or other reasons, can be assigned for this experience of candidates for baptism and church fellow-

ship, being transferred from the church to the world?

To this I answer. There is no good reason, that I can perceive, to be assigned for such a transfer, either from the scripture or any thing else. The church, in the admission of its members, has nothing to do with the world; nor has the world any thing to do with the church. It may, however, be remarked, that this question is not founded exactly upon what the biographer of the late Mr. Hinton has said. His words are, "After all, it is a question worthy of consideration, whether the profession of faith ought not rather to be made before the world, and in connexion with the ordinance of baptism." He says nothing about church fellowship, though his words may seem to imply it; nor of transferring any thing from the church to the world. All he means may be, that when persons are baptized, they should, if they choose, have an opportunity to assign the reasons of their conduct, before all men assembled on that occasion. And if this be what he means, then I do not see any great reason to differ from him, provided it be done with prudence. I know the late excellent Mr. Samuel Medley, of Liverpool, assented to this, on one occasion; and I suppose there are many worthy men now living, who would assent to it, were they requested.

4th Question. If the profession of faith be required in future, in connexion with the ordinance of baptism; how will the mixt communion Baptist churches receive pædobaptists to fellowship?

I answer, not at all; but still it remains to be proved, whether the ordinance of baptism be scripturally and inseparably con-

needed with church fellowship, or not. The mixt communion Baptist churches think it is not; nor can they be convinced otherwise by all that has been written on the subject. And they, undoubtedly, have the privilege of thinking for themselves. "To their own Master they stand or fall." No man, or body of men, has any power over them, they are accountable only to God. They may, therefore, receive pædobaptists to fellowship on the same principle they ever have done; and if, after all that has been said and written on this subject, they choose to go on as usual, who can help it?

I shall, Mr. Editor, forbear to state the reasons they assign for their conduct, partly because my paper is full, and, partly, because I do not wish to say any thing that would offend either a young or an old disciple. With great respect, I am, Sir,

Yours,

AN ELDER.

\* \* Our having inserted the above paper, is not to be considered as expressing our approbation of its principles.

*Editors.*

*To the Editor of the Baptist Magazine.*

SIR,

I send you a sketch of an address lately delivered at the commencement of an Ordination service. Local circumstances led me to take the wide and general view which it exhibits. If you think it will be of any use to your readers, it is at your service.

I am, yours respectfully,

JOSEPHUS.

Men and Brethren,

In opening the service of this day, my object is to state a few of the general grounds on

which we proceed on occasions like the present. The turning point of every subject lies in a narrow compass; and, if the principles which we shall lay down, and briefly explain, appear to be true, either by their own light, or by the evidence of the word of God, we need not be apprehensive respecting their application. Truth always defends itself.

I. Our first subject of consideration relates to the *rule of action*, by which we should be guided, and to which we should appeal: this is *the New Testament*. There exists no doubt among Christians, of any party, that the New Testament was written either by the apostles, or apostolic men; and that it contains a true statement of what it relates. Now, from hence, we infer its *inspiration*; because it was written by those who had the promise of the Holy Spirit given to them, to lead them into all truth. Admitting, then, that the accounts of our Lord's conversations with his disciples are correct, *this* is the necessary inference, and we need not the authority of any man, or set of men, for believing that the New Testament is the word of God.

While we receive the New Testament as of *divine authority*, we admit nothing else to be of *equal authority*, for this plain reason, that we have no evidence, nor, from the nature of the case, can we have evidence, that any portion of divine truth has come down to us by any other channel, that has equal proof of being the dictate of the Holy Spirit. We acknowledge, that whatever God has revealed, we ought to receive; but, in our view, it is impossible that what has been handed down by *uninspired* men, can contain



equally precise and correct statements of the dictates of inspiration, with those which were written by men who were themselves inspired. The reason is obvious to the common sense and common observation of all men. We, therefore, adhere to the *New Testament* as the *only* volume that contains a *correct* display of the will of God.

II. Our second observation relates to *the nature of a Christian church*. A church of Christ is a body of men who believe in Christ, who through him seek the salvation of their souls, and who unite for the purposes of worshipping God, and of obeying his will, according to the directions of his word.

Such an assembly is distinct from a worldly community; for it is composed of professed believers in Christ, assembled for spiritual purposes. It does not interfere with the civil government of the nation; nor does it require the sanction and support of the ruling powers to give it existence; for the church of Christ existed nearly three centuries before it was established by the magistrate. It has no relation to any particular *place* or *building*; for a church may meet in a *private house*, as was sometimes the case in the primitive ages. It requires neither splendour nor power to give it either *being* or *visibility*; for wherever a small number of Christians, distinguished by their faith in Christ, and their obedience to his will, meet, for the purposes already mentioned, though in the retirement of a private dwelling, they are as much a part of his visible church, as a body consisting of thousands of persons, assembled in the most splendid temple in the world.

All parties acknowledge that the church has suffered from corruptions; their mutual differences compel them to make this concession. To what standard, then, should they appeal, except to that raised in the times of inspiration? It is useless to refer to the opinions and practices of those periods, when power and ignorance had turned men away from the simplicity that is in Christ. The primitive church was distinguished by the particulars mentioned, Eph. iv. 5, 6. *One Lord, one faith, one baptism, one God and Father of all*; and, wherever any body of Christians recognize these particulars, as they were received and practised by the Apostolic church, they have a claim to the title of a *Christian church*, which nothing can reasonably oppose.

III. The next subject of consideration is, *the design and character of the Christian ministry*; which was not to exercise dominion, but to edify those who had believed; and to promote the kingdom of God, by extending the knowledge of the gospel to those who had not received it. These were the purposes for which the Christian ministry was instituted; and hence arose the duty of selecting and appointing such men as pastors of churches, who were likely to promote this design.

The apostles had no successors, either in *power* or *office*—other ministers are their successors merely in point of *time*. No man has a right to speak and act with apostolic authority; for this plain reason, that the authority of the apostles was immediately from Christ, in consequence of his appointing them to be witnesses of what he *did* and *taught*. They were to go into

all the world; and not to take the specific charge of any particular congregation or church. It was contrary to the design of their commission to act as settled ministers *any where*. Their office was that of *universal inspection*. None could, therefore, take their place, or inherit their authority. The business of succeeding ministers was chiefly to carry on the system, by conveying instruction. The things which they had heard, they were to commit to faithful men, that they might teach others also. 2 Tim. ii. 2. In cases of doubt, the question was, What did the apostles teach? This naturally led to the inquiry, What saith the scriptures?

The ministers of Christ are designated by different appellations, which all have a relation to the same character. From the privilege of superiority by *office*, and, probably, in the primitive times, from *age*, they are called *elders*, or *presbyters*. From their being the *servants* of Christ, they are called *ministers*. From their having the inspection of part of the flock of Christ, they are called *pastors*, *overseers*, and *bishops*; the two last terms being only different translations of the same word, which, in the New Testament, and in early times, was the appellation given to all who were settled over any part of the church of Christ. After the apostolic age, ministers had not the guidance of direct inspiration; they could not work miracles; but they were exhorted to be examples of the flock, and helpers of their joy; they were to rule only according to the law which the Lord had appointed; they were not to impose any articles of doctrine unknown in the sacred records: their object was to build on the foundation already

laid, but not to alter or enlarge it, or make the building different from what was first intended.

IV. *The voluntary and mutual connection between ministers and people*, next demands our consideration. The *church* consisted of all the believers who composed it, not of those individuals who were afterwards called the *priesthood*. Ministers were designed for the use of the *church*, not the church for *them*. When elders were ordained in every city, the term employed, originally and naturally supposed, that it was in consequence of the *suffrages* of the people; and it is acknowledged by all parties, that this was the case in the primitive church. The relative duties of ministers and people, naturally implied mutual agreement. The first instance of the choice of officers for the church, shews that an appeal was made to the people, Acts vi. 3: and when the Apostle Paul sent Titus to Crete, to set in order things that were wanting, it followed, that if, in any instance, they *had been* set in order, he would let them alone. So, also, Peter's admonition was, to take the oversight of the church *not by constraint*, but *willingly*, not for *filthy lucre*, but of a *ready mind*, 1 Pet. v. 2. A clear indication, that nothing could go forward well, that was not begun with a feeling of mutual connection and interest.

In these observations, we have rather pointed to the sources of evidence, than brought forward the evidence itself. We have done this for the sake of brevity. Besides, some things scarcely require proof: all men who read the New Testament can instantly see, whether they agree with what is there recorded, or not. It is



not within the limits of our time to discuss the subject at large; although, after some attention to the points which have passed before us, we are satisfied, that, were it needful, we could establish the principles we have laid down by evidence which no man ought to despise, not only from the New Testament, but from the

acknowledged practice of the church in the early ages. To attempt this, however, would, on an occasion like the present, be out of place. We have endeavoured, as clearly and briefly as we could, to state the principles on which we act; and, on these, we now proceed to attend to the business before us.

## Miscellanea.

### HISTORICAL ESSAYS.

#### No. XXIV.

*On the Commencement of the Reformation in England during the Reign of Henry VIII. A. D. 1509—1547.*

THE flagrant and long continued corruptions of Christianity, to which we have occasionally called the reader's attention, prior to this remarkable reign, must have rendered every prospect of reformation welcome; and that an instrument should have been raised up to effect it, must be a cause of grateful joy to every serious mind. However politicians, philosophers, and infidels, may speculate on the apparent causes which contribute to produce such important changes, the Christian discerns the hand, which "moves in secret every latent wheel of government." He knows there is a Being, who, happily, orders all things according to the counsel of his own will; and, amid much that is mysterious in the great convulsions and movements of states, he is still assured that that Being is God; and that his own inability to account for what transpires, arises from his ignorance and unbelief, and not from any error or defect in the perfect administration of the great Supreme: he is, moreover, animated by the prospect of an ap-

proaching state, when he shall be indulged with a full display of the equity, harmony, and perfection of the divine government.

A great variety of circumstances concurred to give Henry that complete sovereignty over his ministers and people, and, indeed, in a considerable degree, over Europe, which enabled him to do almost what he pleased, and, therefore, to commence this great work: although there is no evidence that he was instigated to it by correct motives. Amid the most conspicuous of these, were the immense treasure left by his father, his own personal beauty and bravery, his independent spirit, and uncontrollable disposition, his taste for popular amusements and splendour, his learning, considering the age in which he lived, and the perpetual envy, jealousy, and rivalry of contemporary monarchs: added to which, he united in his own person the long and dire-conflicting titles of York.

Among the evidences of the Divine controul over all human affairs, there is scarcely one more convincing, than the important consequences that result from events, which we are accustomed to consider comparatively trifling. Thus Henry's dissatisfaction with his first wife, his admiration of Anne Boleyn, and his determination to marry her, were the primary cause of the reformation in England. The King's marriage with Catherine of Arragon was the mere result of national po-

lice: tired of her person, entertaining doubts of the propriety of marriage with a brother's widow, and beginning to feel his own power, he applied for a divorce, which, from the Pope's desire to please the Emperor Charles, who was adverse to Henry, was, from time to time procrastinated; indeed, the military pontiff Clement, at the period of the application, was the prisoner of Charles:—a just reward of his military exploits. The intrepid Luther had already begun to expose the delusions and iniquities of the papal system, especially the sale of indulgences, which the Dominican friars were every where recommending, to replenish the exhausted treasury of the new Pope, Leo X; and having clearer views of truth, in proportion as he impartially examined the scriptures with so good a motive, he happily succeeded in diffusing a spirit of inquiry, not only on the Continent, but in England, for which the previous labours of Wickliffe had well prepared. The object of the King's affection was a convert to the great reformer's views; and, although Henry had written against him, to which he was the more induced by Luther's opposition to his favourite author, Thomas Aquinas; and, notwithstanding he had thereby so increased his reputation, as on presenting a copy of his work to the holy father, as he was called, he was rewarded with the title of "Defender of the Faith," still retained by our kings; yet such was his regard for Anne, her influence over him, and such his independent spirit, that he privately married her, which, on the prospect of an increasing family, he publicly acknowledged, and the new queen was crowned with royal state. Various were the expedients of the court of Rome, both before and after this event, either to deter or punish Henry, and secure his future obedience.

Out of this affair arose the downfall of that extraordinary, vain, and ambitious minister, Wolsey; who, from the humble station of a butcher's son at Ipswich, became an archbishop and a cardinal, and even aspired to the papacy: he was not only the greatest man

in England, next to Henry, but possessing an ascendancy over that mighty monarch, he was courted by all foreign princes, who sought his master's favour, which they all did in their turn, by the most costly presents, and profound adulation. Hampton-court palace, and that at Whitehall, remain to attest his worldly greatness, and his pathetic dying declaration is happily preserved, to confirm the real worth of that greatness in the calm and solemn hour of death, and in the prospect of eternity: "Had I," said he, "but served God as diligently as I have served the King, he would not have given me over in my gray hairs. But this is the just reward that I must receive for my indulgent pains and study, not regarding my service to God, but only to my prince."

Connected with this business, moreover, was the elevation of Cranmer, the justly-celebrated archbishop of Canterbury, who contributed not a little to the progress of the glorious work. During the King's perplexities, before he had courage to marry without the Pope's consent, Cranmer, in discoursing on his sovereign's doubts respecting the propriety of his marriage with Catherine, suggested the propriety of consulting the universities of Europe, with a view of abiding by their decision, stating the probability of the royal conscience being satisfied, if they decided on its legality; and the strength of his cause, if they determined agreeably to the monarch's wish. This being reported to Henry, he exclaimed, the divine had the right sown by the ear; admitted him to his friendship, and soon promoted his advancement.

One step in Henry's separation from the church of Rome led to another; nor did he stop until he had seized the revenues of the various religious houses, first abolishing the smaller, next the larger; the desirableness of which may be inferred, not only from their nature, but their number; for there were 645 monasteries, 90 colleges, 2374 chantries, and 110 hospitals. For this impiety, Henry was compared to Adrian, and the discipline of a



papal bull was resorted to, but without effect. The monarch proceeded in his corrections, destroying the renowned shrine of Thomas a Becket, erasing his name from the list of saints, and prohibiting pilgrimages to his tomb. He even made it treason not to renounce the Pope's authority, and directed the word to be blotted out in all forms in which it had been used.

Such were the peculiar circumstances of this reign, such the peculiar character of this prince, and such the ambiguity of his conduct, arising from the conflict of policy and temper, with his strongly established prejudices and love of reputation, (for he had distinguished himself by his theological writings,) that both reformers and papists had their occasional triumphs. Indeed, he may be said to have repeatedly changed the national religion, for, although professedly done by act of parliament, he always previously composed and prescribed the creed. His counsellors, and most intimate associates, were of the most opposite principles, and anxiously watched every opportunity of forwarding their different views, consistently with their dread of offending such a master. His wives, too, of whom he had so many, differing in their sentiments, as long as they possessed influence over him, either promoted or impeded the cause of truth. The majority of those whom he most loved, favouring the views of Luther, effected much:—such were Anne Boleyn, Jane Seymour, and particularly Catherine Parr. Even his occasional severity to the disciples of the reformation, was over-ruled for good; for although Tindal, Joyce, and others, fled to Antwerp, there they employed themselves in writing English books, which greatly assisted the inquiries of the people, especially Tindal's translation of the scriptures, at which Tinstal was so alarmed, that he bought up all the copies he could procure, and burned them publicly in Cheapside; thereby affording the translator the means, which he much desired, of printing a new and more correct edition. It was, for sometime only, allowed,

that a copy should be chained near the altar in the parish church, to be occasionally consulted; yet, happily, at length, its free circulation was permitted, and, subsequently, a farther advantage was gained, in the substitution of the English, instead of the Latin, as the language of public worship.

That so much should have been effected in such a reign, may well excite our astonishment and gratitude. Its fearful severity is abundantly attested by the numerous executions which disgraced it, from which neither the tenderest ties, witness the fate of Anne Boleyn; nor the most distinguished services, witness the end of Cromwell and More; nor the obscurest condition, witness that of the unfortunate Lambert, could shield. It is said that not less than 72,000 suffered death during this reign—a sad indication of the state of the times;—yet, it is in this period that so much good is done; a striking illustration of the truth of that remarkable scripture, “He maketh the wrath of man to praise Him, and the remainder thereof he will restrain?”

H. S. A.

## QUERY.

*Mr. Editor,*

A, B, and C, with D and E, and a few others, are likely to have soon a pastor settled among them; and they are thinking on the best mode of remunerating him for his services. Shall they give him the free-will-offerings of the congregation, collected exclusively for that purpose—or shall they offer him whatever the seat-rents may produce—or shall they propose a definite sum, to be paid out of a mixed fund, that is applicable to all the expenses of public worship?

A speedy answer to this Query, will oblige more than a few of your

CONSTANT READERS.

London, Sept. 2, 1824.

## Obituary and Recent Deaths.

### MISS ELIZABETH STRODE.

Miss Elizabeth Strode was born at Warminster, in Wiltshire, in the year 1803, and, at the same place, resigned her breath, after a painful illness, on the 12th of February, 1824, aged 21 years. The circumstances attendant on her illness and death are here made known, for the benefit of others. With reference to the early, and even more advanced years of the deceased, nothing of a very striking character appears to be on record in the minds of her friends.

The present recital is particularly offered to the young, and that because the subject of it was earnestly desirous of their deriving benefit from her dying experience. The account of it is from the pen of one who conversed most intimately with her, at different periods of her affliction, and is as follows :

"When I first saw the dear sufferer," says the writer, "she did not say much, but was evidently anxiously concerned respecting the state of her immortal soul. She sometimes experienced many fears lest she should be deceiving herself, and once asked me, what I thought of her:—here, however, I could only direct her to a crucified Redeemer; and, on this theme she delighted to dwell; saying, frequently, that it seemed to satisfy her spiritual wants.

"On one occasion, she appeared to all around to be dying, and she thought herself to be so: at that time she was perfectly composed, and told me, when she revived, that her mind, during that period, was greatly supported,—that she had no doubt of entering on a state of happiness, if she had been then taken out of time. On the next day I left her, never expecting to see her again, and on my saying, 'I leave you, with the pleasing hope that you are safe for eternity,' she replied, 'Yes, I hope,—I believe I am.' After this, however, she still linger-

ed for some weeks, and the next time I saw her, it was truly interesting to witness her state of mind; and I hope it will never be forgotten by me. As soon as I saw her, she said she had been suffering much, relative to the state of her soul; 'but,' she added, 'I am happy now, and think all will be well.' When sitting by her, she often spoke of herself, and her future state, in nearly the following language. On one occasion she said, 'I shall soon appear before God;—I must stand before him alone;—you can go with me to the verge of Jordan, but no further:—what an awful moment it will be!' It was replied, 'You will not stand before God in your own righteousness?' 'Oh, no,' she said, 'I am a guilty creature: the chief of sinners: but the blood of Christ can wash *even my stains* as white as snow:' and then she repeated that striking verse of the 84th Hymn, Rippon's Selection :

'Jesus, thy blood and righteousness,  
My beauty are, my glorious dress;  
Midst flaming worlds, in these array'd,  
With joy shall I lift up my head.'

"She often spoke, with peculiar feeling, of her neglect of privileges, which were now for ever gone; and many tears of bitter sorrow did she shed as she thought of her past life; saying, 'I have much consolation now, but if I had studied closely the scriptures when in health, how much more might I enjoy than I do!'

"She was extremely anxious for the salvation of others, and, as was natural, felt most for those who were near and dear to her. On one occasion she mentioned her relatives, and, bursting into tears, exclaimed, 'I have been thinking of them, when they shall be brought to judgment. Oh!

"How the summons  
Will the sinner's heart confound!"

"One evening, she had been silent for a long time, at length she said, 'I have been watching the light disappear, and the darkness



cover the sky;—I like to do this, it looks so beautiful, and shows the goodness of our heavenly Father in causing day and night to succeed each other; but I am hastening to a land where there shall be no setting sun:—it will be one eternal day in heaven:—there shall I see my Saviour, who suffered such agony for guilty sinners, such as I am, and with him I shall be for ever at rest.

"A friend calling to see her, she said, 'I am too weak to speak much to you, but I am happy.' Her friend said, 'Name some passage of scripture which affords you comfort;' she immediately looked up, and repeated, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'

"For some time before her death, she was very deaf, and once the writer of this account alluded to the increased difficulty of making her hear: she looked at her friend, and with a smile said, 'There is one sound to which I shall not be deaf; when my Saviour calls me to himself, how gladly, how quickly, will my spirit hear and obey the summons.'

"She was very grateful for the attentions of those about her, and especially dwelt on the goodness of God, in not taking her suddenly from this world: 'The kindness of him who watches over me,' she once said, 'is great indeed; O that I could sound abroad, and let the nations know the unbounded goodness of God!' Sometimes she was distinctly heard to pray, and once in nearly the following words: 'Oh, Lord, I come unto thee, guilty, weak, and helpless, trusting only in the righteousness of Christ: if it be thy will, remove me soon, but give me patience, and prepare me for greater suffering than I have yet experienced, if I have more to suffer: thou knowest what will be best for me.'

"On one occasion, when she thought she might recover, she seemed disappointed, and said, 'I only wish to live, that I may be decided for God, but to depart, and be with Christ would be far better;—this is such a vain world, I think that I could never enjoy it again,

and I now wonder how I could ever be so taken up with its trifles.'

"At another time, she requested a friend, who had been sitting with her, to leave the room, saying, she had not been much alone that day, and she should like to be left. On her friend returning, she asked the sufferer if she had experienced a season of spiritual enjoyment? She replied 'Yes.' This, however, was not always the case with her; she had many distressing doubts of being prepared for the great change; and she longed to say to the young, 'Prepare, prepare, whilst in the midst of health, to meet your God:' she felt deeply at not having done so; and the consideration of this, caused her to select the words she did, as her dying counsel to the young: (Isaiah lv. part of 6th verse, 'Seek ye the Lord, while he may be found;') on which passage a funeral sermon was preached, according to her own request.

"At length our dear friend was reduced to such a state of weakness, that her removal appeared truly desirable; but she was enabled to endure all patiently. She said, on one occasion, 'I am unable to read,—I am too weak to converse; but I think much, and I enjoy much.—I am very happy.' These were her last words, expressive of the state of her mind, and were uttered a very short time before her spirit left the tenement of clay, and joined, as we believe it did, that glorious society, after which she panted."

B.

Devizes.



## RECENT DEATHS.

### MR. EVAN MILLS.

DIED, the 17th of August last, aged 79 years, Mr. Evan Mills, of Clapham; whose memory, in that place and its neighbourhood, will be long cherished with respect. He was nearly forty years a member of the Baptist Church at Clapham, during twenty years of which he held the important office of Deacon.

Although moving in an humble sphere of life, he possessed a cha-

racter of no ordinary stamp; the leading features of which were, inflexible integrity, and unaffected piety; meekness and humility also were, graces which shone in him with conspicuous lustre. He died in the full assurance of hope, which hope was of a blessed immortality; however, he rested not on his own personal merit, but on the grace of God, through the atonement and righteousness of Jesus Christ.

### MRS. SMITH.

ON the first ultimo, at her house in the Priory, Shrewsbury, Mrs. Smith, relict of the late Rev. Wm. Smith, formerly pastor of the church in Eagle-street, London, having finished her earthly course, entered into her rest in her 70th year. Her character is designated in one word: "A mother in Israel."

## Review.

### *Review of Reviews.*

To the Editors of the Baptist Magazine.

GENTLEMEN,

In the Eclectic Review for September, is an article (on the Life of the late Rev. James Hinton, of Oxford,) on which I am desirous of making a few observations. Not that I am personally aggrieved: on the contrary, I am highly obliged by the manner in which the reviewer speaks, both of the subject of the work and its author. The remarks I am about to offer, though not upon a pleasing subject, are, to me, of a far less disagreeable kind: and I submit them with the more readiness, because it is impossible that they should arise, or be supposed to arise, from any personal feeling.

The reviewer has taken the opportunity, afforded by the recorded sentiments and conduct of Mr. Hinton, in reference to mixed communion, to dwell at considerable length on that disputed subject: a circumstance which, in itself, is no matter of complaint, but rather of gratulation; since nothing is better adapted to the discovery and establishment of truth than free discussion, and more especially because, from the character and pretensions of the Eclectic Review, we might have expected a temperate and luminous treatment of the question. But there is a warmth in the tone of observation, which is not of the most amiable kind; and which might in-

duce a suspicion that some other cause, besides the love of beneficial argument, was in operation. It is hard to conceive that so much asperity can enter into the habitual temper of any man, and more especially of any wise, and good, and happy one. We know, however, that the best of men are subject to infirmity; and, in this light, I trust you and your readers will consider the unguardedness of this review. It is indeed sufficiently calculated to wound those whom it condemns: but it can scarcely fail to inflict a deeper wound in some other quarters; and the deepest of all (if the writer be a Christian indeed,) upon his own heart. This last is the only one we should not regret; and even of this we should desire a speedy healing, by the forgiving love of his Lord, and the Christian affection of his brethren.

Strongly excited feeling, of whatever kind, is always unfriendly to the administration of justice: and nothing, certainly, can be more flagrantly unjust than the sentence which the reviewer pronounces on the strict Baptists. He represents them as inculcating "*the duty of schism*;" thus identifying schism with strict communion, and unequivocally ascribing to all its advocates a schismatical spirit. Notwithstanding my decided opinion, that the practice of strict communion has no sufficient scriptural support, I can by no means concur in this sweeping condemnation. To judge



of the motives of men further than they are avowed, is always a difficult, and ought to be an unwelcome task; and it is never justifiable to impute bad motives even to bad men, beyond the necessity arising from known facts. But here is a bad motive ascribed to good men, men of acknowledged and eminent piety: viz. a schismatical spirit, as the source of all that is done, or said, or thought, in favour of strict communion. And upon what ground? Under what necessity? Is it then impossible to solve the problem in any other method? Is there no degree of ignorance or mistake; no obliquity of the understanding—not even such as induced Pascal to believe in transubstantiation, and Fénélon in the infallibility of the Pope—to which the astounding phenomenon may be referred? Why is it utterly incredible that these good men should find obstructions to mixed communion in their views of the will of Christ, rather than in alienation of heart from their brethren? This, it is certain, they have solemnly affirmed; and their known character entitles them to credit, notwithstanding the opinion of this reviewer, until there shall be substantiated against the revered names he has quoted, and many others; a charge, not merely of bigotry, but of hypocrisy and falsehood. For my own part, I am free to declare, that so long as any Baptist thinks it the will of Christ that persons unbaptized should not receive the Lord's Supper, his maintaining strict communion is necessary to the integrity of his character, and directly entitles him to the esteem of every upright man. To relinquish his practice, while he retained his opinion, would be to resign all claim to the respect, and, consequently to the affection of his brethren, and to abandon himself to the scorn of those whose favour he might be supposed to court, not excepting this very reviewer.

Schism is a great sin: but, according to the author of an admirable treatise on Protestant Nonconformity, it is a sin of the heart, and

is not chargeable upon any man for acting according to his conscientious views of the will of God. Were the reviewer to study the principles of that work, he might, perhaps, discover a person to whom, in this case, the accusation would more properly belong.

The strict Baptists are undoubtedly equal to their own defence: but I have been induced to offer these remarks, because the spirit of the review is so singularly opposite to that which my father eminently manifested, and which I have sincerely and unequivocally expressed in my account of his life. It is a spirit with which I should exceedingly regret that either the subject or the author of the work should be identified. At the same time it affords me peculiar pleasure, as an advocate for open communion, to say, on behalf of the strict Baptists, what, doubtless, many have felt, but what none, perhaps, could so freely have said. May I, in conclusion, express my hope that all references to this subject in the Magazine, (if it is now open to the discussion,) will be characterized by moderation and gentleness; and that, whatever may be the private opinion of its Editors, the work itself will not be identified with either side of a question, by which the denomination is materially divided in sentiment, but by which it is my earnest desire it may never be divided in heart.

JOHN HOWARD HINTON.

Reading, Sept. 20, 1824.

*An Address to a Friend, on Church Communion: with an Appendix, containing a brief Statement of the Sentiments of the Baptists on the Ordinance of Baptism. By Joseph Kinghorn. Third Edition. Offor, Price Sixpence. N.B. The Appendix may be had separately, Price Two-pence.*

THE persons for whose use the first of these tracts is intended, are a most interesting class of Christian society;—those who are seriously seeking the salvation of their souls, and designing to become members

of a church of Christ. No one who fills the office of pastor, nor should any, who are already members of churches, be indifferent respecting these: whether as regards the reality of their religion; the correctness of their doctrinal sentiments; their regard to the ordinances of Christ's house; or the duties which devolve upon church members? As the peace and prosperity of Christian assemblies depend upon the consistent views, and temper, and conduct of those who compose them, a tract like this, which contains advice and instruction on all these topics, and which is admirably adapted to form persons wise and honourable, as well as pious characters, is an invaluable treasure.

The work consists of answers to the following questions, which we need scarcely say are judicious and evangelical: viz. "*What is your view of YOURSELF?—of JESUS CHRIST?—of the Ordinances of CHRIST'S CHURCH?—of your duty in the Church as a professor of Christianity?*"—and "*What are your wishes and hopes respecting your future conduct?*"

We think it unnecessary to give extracts, when the pamphlet can be purchased at so small a price.

The Appendix, also, is designed for the use of inquirers, "and for the information of those who know not what the sentiments of the Baptists are." This may be put into the hands of candid Pædobaptists, whether of the Established Church, or Dissenters, without any danger of its contents offering violence to their feelings. It is a full answer to the arguments, (if such they may be called,) for infant-sprinkling; and a most satisfactory defence of the principles of believers'-baptism. We most earnestly recommend this pamphlet for general circulation, as well adapted to assist believers in "building themselves up on their most holy faith."

A note is given, page 37, extracted from Mr. Scott's Commentary on Nehemiah viii. 17, respecting the observation of the Feast of Tabernacles, which is applicable to the manner in which the Baptists have been treated by other Christians;

"Alas! how little have the commandments and institutions of our God been hitherto observed, even among his professed worshippers. So that, when individuals, or collective bodies, come near the standard of his word in 'the power of godliness, they become men wondered at! But though none, from age to age, or though whole nations of professing Christians, have ever served God, as some small company may aim to do; yet, if these be evidently obeying the plain meaning of scripture, they ought no to be condemned as singular, precise, or affected; but to be commended and imitated.'"

*Open Communion Unscriptural; a Letter from the late Rev. A. Fuller, of Kettering, (dated September 21, 1800,) to the Rev. Wm. Ward, Missionary at Serampore. Second Edition. London: Ofor, Twopence. 1824.*

This Tract was published in 1817 soon after Mr. Fuller's death. We are glad to see that it is reprinted. The following Advertisement is prefixed to this edition.

"It is a singular fact, that the new edition of Mr. Fuller's Works, in nine volumes, octavo, including his Memoirs, contains no allusion to his well-known sentiments, on the subject of *Baptism being an indispensable prerequisite to the Lord's Table*. To supply, in some measure, this deficiency, his Letter on that subject to Mr. Ward is reprinted. This tract, and his posthumous pamphlet, published according to his request by the Rev. Dr. Newman, set forth fully his views of the scriptural directions respecting church communion; and ought to be printed uniformly with his works, that those who wish it, may bind them up with the volumes."

*Memoir of Mrs. Matilda Smith, late of Cape Town, Cape of Good Hope, By John Philip, D.D.*

WE cannot but think it is desirable that books should be as short as the nature of their subjects will permit; a sentiment which the author before us has not regarded in writing his present work, for although, in p. 113, he apologises for his not



having given more of Mrs. Smith's writings, in our opinion, he has given more than enough. Mrs. Smith was evidently a very good woman, but we presume no great advantage will result from giving so many extracts from diaries and letters, when they are all of the same general import, and must, therefore, be tedious rather than instructive to the reader. It is our opinion that this book would have had a wider circulation, and been to the full as useful, had it been half its present size, nevertheless, the work is respectably written, and may be made the means of doing considerable good, if perused with attention, on account of the example of piety it exhibits. We subjoin the following extract, that some estimate may be formed of Mrs. Smith's character, and of the general style of the work in which it is given.

"I found that Mrs. Smith, in the most emphatical sense of the word, 'minded the things of the Lord.' While she attended to all the duties and proprieties of life, the grand prevailing subject which occupied her thoughts was 'the kingdom of God.' For the furtherance of this great object, she prayed, and laboured, and suffered; and her labours, prayers, and sufferings, were not in vain. She was regarded with the highest respect by all classes of people in South Africa; her correspondence extended from Cape Town to the most remote parts of the colony; and a great portion of the genuine piety throughout the country may be traced to the labours of this extraordinary woman. Her age, her character, her talents, and her services in the cause of God, gave her an influence possessed by no other individual, and which she well knew how to improve to the glory of God and the good of her fellow creatures."

#### *Rural Rambles.*—Westley.

This is likely to be a useful book, as it very pleasingly represents the principles and effects of grace in the heart, by references to natural scenery and operations. We think this a good method in which to convey pious instructions, because, as the subjects of religion are not generally attractive to young people,

they are not so likely to attend to them, unless they are introduced under some pleasing form. They too much resemble children who require their medicine to be given in some peculiarly agreeable substance to insure its being received. The author invites the young to devote their early years to God, and not defer attention to religion, until old age, but employ the present moment, since in another they may be numbered with the dead. Our author also describes the effects of religion on the mind of the hard working peasant, whose small earnings are scarcely sufficient to supply himself and family with daily bread; but who is happy in the thought, that when the troubles of this life are ended, he shall enter into that rest his heavenly Father has prepared for him. The rich sinner is also exhibited, who, surrounded by every thing that can confer ease and pleasure, is yet unhappy, as he looks forward to eternity, for he beholds an unfathomable abyss of woe into which he will fall, and from which there will be no escape.

It was evidently the design of our author to combine instruction with amusement, and this, in the pages before us, is respectably accomplished.

#### *The Pastor of Blamont, an authentic Narrative.*—Westley.

This little work is adapted to be generally useful, but particularly so to Christian pastors, from the just exhibition it gives of the power of religion, and the peculiarly good example it presents of one, who, like Stephen, prayed for his persecutors, and did them all the good (both spiritual and temporal) in his power. It also shews how such men are too often treated by the world, which has seldom done justice to the motives and conduct of its best benefactors. It contains a just and affecting representation of the rise and progress of persecution, which has in all ages sprung from hatred to God, and his truth, and his servants; producing calumnies, imprisonment, and death. It de-

scribes the difference between true and false religion: the one consisting in faith and good works, the other in the observance of ceremonies, and the outward practice of morality. A sermon, which is peculiarly ingenious, pious, and consolatory, entitled *Consolations under Afflictions*, concludes this volume; and to the perusal of a book we never more sincerely urged our readers than we now do, to those of this little volume.

*Sabbaths at Home: or a Help to their right Improvement, founded on the 42nd and 43rd Psalms. Intended for the Use of pious Persons, when prevented from attending the public Worship of God. By Henry March. 2d Edit. 1824. Holdsworth.*

This appears to be a very respectable performance, and we are glad to observe, that the author has very judiciously employed good paper, and large type, for the use of those who read in the chamber of sickness and confinement.

Mr. March will permit us to suggest, that, in subsequent editions, his book will be far more useful, when the long paragraphs are broken into smaller pieces, with the frequent use of the little Arabic figures, in the manner of the late John Wesley. We may add, too, that as many invalids can read or hear but little at one time, instead of ten chapters in such a volume, it would be far better if there were twenty or thirty. The first chapter occupies fifty-eight of these large pages.

The following extract is taken from the commencement of the first chapter.

"But where is the right knowledge of God to be obtained? In the holy scriptures; and there only, for the works of creation are utterly insufficient to teach us his moral attributes, especially in their relation to sinful beings. But a multitude of persons who read, or hear read, the scriptures, appear to have no true religion. Still, the reason is, that they have no right knowledge of God. A man may be intimately acquainted with the contents of the scriptures, their facts and

doctrines, and yet remain destitute of any right knowledge of God, because that knowledge consists not in an opinion of God, but in such a perception of his excellencies as affects the heart, awakens reverence, admiration, and love—such a sense of the loveliness of the divine character as begets complacency and delight in the contemplation of it. But no mere reading: the scriptures can of itself effect this perception: it is a fruit of divine influence."

## LITERARY INTELLIGENCE.

### Just Published.

An Abstract of the gracious Dealings of God with several eminent Christians in their Conversion and Sufferings. By Samuel James, M.A. Ninth Edition, with considerable Additions, and Memoirs of the Author, by his son Isaac James.

The Question of Christian Missions, stated and defended: a Sermon, with particular Reference to the recent Persecution in the West Indian Colonies. By Richard Winter Hamilton, Leeds.

My Children's Diary; or, the Moral of the passing Hour, a Tale for Children not under Ten Years of Age.

### In the Press.

Death-bed Scenes; or, The Christian's Companion on entering the Dark Valley. By the Author of the Evangelical Rambler.

Memoirs of the Life and Writings of the late Rev. Edward Williams, D.D.; with an Appendix, including Remarks on important Parts of Theological Science. By Joseph Gilbert. 1 Vol. 8vo.

A New Edition of the late Dr. Fawcett's Essay on Anger; to which is prefixed, a brief Sketch of the Memoirs of the Author, 1 Vol. 12mo.

Essays and Sketches designed to illustrate the System of Religious Education adopted in Sunday Schools, and to exhibit some of their most important Defects. By A. H. Davis, Author of the Teacher's Farewell, &c.

The Doctrine of Election viewed in Connexion with the Responsibility of Man as a Moral Agent. By the Rev. William Hamilton, D.D. of Strathblane, in 12mo.

The Works of the Rev. John Newton, A.M. late Rector of St. Mary, Woolnooth, &c.; with a Life and View of his Character and Writings. By the Rev. R. Cecil, A.M. A new Edition, in six Volumes, 8vo.



## Intelligence, &c.

### *Attempts to restore the Baptist Church at Staines, and to extend the Gospel in the Parts adjacent.*

It is now about a year since, that the circumstance of the church at STAINES having been dissolved, led the attention of some ministers in London, and of others in the vicinity of Staines, to resolve on stationing a minister there, and to hire the old meeting-house, until a more suitable place could be procured. They soon after engaged the Rev. Mr. Hawson, a member of Mr. Miall's church at Portsea, who has settled there with his family; and whose ministry is highly acceptable.

When it is known, that the town of EGHAM, almost adjoining to Staines, containing nearly four thousand inhabitants, has no meeting-house of any description, and also, that many very populous villages are entirely destitute of the gospel, to say nothing of the low and declining state of the Baptist churches, in several of the neighbouring towns, it is concluded that these attempts to promote the cause of the Redeemer will be approved and assisted by a Christian public: to whom an application will be shortly made for aid towards the expenses already incurred; and to raise subscriptions to support Mr. Hawson and his family.

Subscriptions or Donations in aid of these attempts, will be received by Mr. Ruff, Treasurer, Hampton Court; Rev. J. Phillimore, Kingston; or by either of the following ministers in London: Rev. Messrs. Dyer, Hargreaves, Ivimey, Pritchard, or Wilms-hurst.

*The following Letter of Mr. Hawson to the Treasurer, gives an account of his labours, and prospects.*

*Staines, Sept. 14, 1824.*

Dear Sir,

It is with pleasure I lay before you a brief statement of the attempts which have been made to promote the gospel, in the towns and villages under your patronage and support.

In the town of STAINES, where my residence is fixed, the Baptist Church had become extinct, and the place of worship shut up; there are certainly some pleasing prospects of a revival. The chapel was re-opened the 14th of January last; and although, from local circumstances, many difficulties

still present themselves, the congregation has lately considerably increased. The propriety and necessity of a Sunday-school in this place, was much impressed on my mind, as there were many children in the neighbourhood of the chapel, growing up in vice and ignorance; I visited their habitations, and exhorted their parents to send them; and although it is but a month since we commenced the school, we have already entered thirty-five children, several of whom, from six to twelve years of age, scarcely know a letter in the alphabet; I hope this attempt will meet with the Divine blessing, and prove beneficial to the children, their parents, and the cause of God.

At Addlestone, where I have sometimes preached, the inhabitants are greatly indebted to Robert Bowyer, Esq. who, some years ago, erected a neat chapel for their accommodation, and through whose instrumentality a church has been formed. In this village, appearances are of an encouraging nature. The house of God is well attended, and many have heard the gospel, not in word only, but in demonstration of the Spirit, and in power.—Woodham is a village remote from any means of religious instruction: here a small building has been appropriated to the worship of God; some attention has also been paid to the instruction of the children, and religious tracts distributed by the agents of your Society. I have also preached in some other places, in which the rooms where we assemble will not contain one-half of the persons who crowd to hear; at all the stations we have received expressions of gratitude from the inhabitants for preaching the gospel to them; and from the conversation I have had with several of the villagers, I feel persuaded that God by his Spirit has impressed their hearts.

I am sorry to hear from you, that our labours are, at present, impeded for want of pecuniary means, and that you will be obliged to relinquish some of the stations. If the funds of the Society were sufficient to station another Itinerant in this large district, I am persuaded that, by the blessing of God attending our joint labours, the benefits resulting would be incalculable. We should then be able to extend

our labours to a considerable distance, and preach the gospel in villages where ignorance and darkness have, from time immemorial, maintained an undisputed empire. From the inhabitants of those villages, a voice, powerful and pathetic as that borne on an eastern breeze, from the shores of India, claims the attention of the religious public: "Men of Israel, help!"

That their appeal may be heard and attended to, is the earnest prayer and ardent wish of  
Yours, &c.

**S. HAWSON.**

To Mr. Ruff, Treasurer,  
Hampton Court.

## ASSOCIATIONS, &c.

### NEW WESTERN ASSOCIATION.

THIS Association now consists of twenty-four churches, in Bristol, and its immediate vicinity. Its first meeting was held at Sheppard's Barton Meeting-house, Frome, June 8 and 9, 1824. On the Tuesday evening, the Rev. John Davies, Independent minister at Bath, preached a sermon for the Baptist Mission, from Psalm xlix. 3, *The redemption of their soul is precious.* Brother Rodway, of Grittleton, concluded.

Wednesday afternoon, iii. At Sheppard's Barton, Mr. Winter, of Bristol, prayed; Mr. Winterbotham was appointed Moderator. The Letters from the Churches were read; and Mr. Dyer, Secretary to the Baptist Missionary Society, concluded in prayer.

Wednesday evening, vi<sup>1</sup>/<sub>2</sub>. The Anniversary of the Frome Society in aid of the Baptist Mission was held, in Mr. Saunders's Meeting-house, in Badcox-lane. After prayer, by the Rev. Mr. Hatch, of Melksham, the Chair was taken by Robert Haynes, Esq. of Westbury; who, having first introduced the business, the following gentlemen addressed the meeting:—The Rev. T. S. Crisp, and James Evill, Esq. of Beckington; Rev. W. Winterbotham, and Mr. Peter Anstie, of Trowbridge; Dr. Ryland, and Rev. John Dyer; Rev. J. Saffery, and Rev. J. Davies, of Bath; Rev. Mr. Squance, late Missionary of the Wesleyan Society at Ceylon, and Rev. William Gough; John Sheppard, Esq. of Frome; Rev. S. Saunders, and Rev. W. Murch. This meeting, which was highly interesting, was closed in prayer by the Rev. P. M. Farlane, of Trowbridge.

Thursday morning, vi. A prayer-meeting was held in Sheppard's Barton,

when the following brethren engaged:—Chapman, of Hillsley; Ayres, of Keynsham; Thresher, of Crockerton; and Roberts, of Shrewton.

x<sup>1</sup>/<sub>2</sub>. Met in the same place, when Mr. Walton, of Trowbridge, commenced in prayer; Mr. Winterbotham preached from Phil. i. 27. Dr. Ryland read the Letter, which he drew up, and concluded in prayer.

After the public service, the ministers and messengers retired to the vestry, when they agreed to printing the Letter, and earnestly requested Mr. Winterbotham to allow the Association to print his excellent sermon.

It was agreed that the next Association be held at Bethesda Chapel, in Trowbridge.

Mr. Murch was requested to preach the Association Sermon; and Mr. Ryland and Mr. Winter were fixed on as the other preachers.

Mr. Saunders was requested to draw up the next Association Letter, on the Promotion of Union among the Members of Christian Churches.

In the evening the Rev. J. E. Good, Independent minister, of Salisbury, prayed; Mr. Saffery preached from John xvii. 18, and Mr. Crisp closed in prayer.

The members of the Association met in the vestry. The sum of £80. 17s. 4d. was paid to the Treasurer of the Society for the relief of Ministers' Widows, as the amount of the collections from the several churches, exclusive of £21 10s. from Broadmead, to be paid in Bristol. It was earnestly recommended to the churches to make a more energetic effort on behalf of this most important object; and it is hoped larger sums will be received next year.

It was agreed to recommend the Case of the Church at Axbridge.

The Moderator closed the services in prayer.

N.B. After dinner, the subject of the Registry of Births and Burials among Dissenters was brought forward, and it was agreed to recommend to the several churches to present petitions to Parliament on this subject early in the next session.

N.B. It is expected every Church should henceforward send at least five shillings towards the expenses of the Association, besides their collection for the Widows' fund.

Any persons who have in their possession any documents or papers illustrative of the history of the late Association, are requested to forward them to Dr. Ryland as soon as convenient.



THE Association for part of the Western District, consisting of twenty-four churches, held their first meeting at WELLINGTON, Somerset, on the 8th and 9th of June, 1824. The friends at Wellington appointed their Annual Mission Meeting at the same time.

On Tuesday the 8th, at half-past ten o'clock, a meeting for the Mission was held, when Mr. Wayland read and prayed; Mr. Thomas succeeded; Mr. Kilpin preached from Psalm lxvii. 1, 2, and Mr. Blair (Independent) closed in prayer.

At three o'clock the Association met. Mr. Fry prayed, Mr. Baynes was chosen moderator, who read the preliminaries of the late Association; the Letters from the churches were then read, and Mr. R. Humphrey concluded in prayer.

Evening, six o'clock, a Missionary meeting was held. Mr. Gabriel prayed, W. Cadbury, Esq. took the chair, W. D. Horsey read the report, and resolutions were moved, and seconded, by Messrs. R. Horsey, Sharp, Toms, Claypole, Crook, Cuff, Wayland, Gabriel, Humphry, Brewer, Clarke, Kilpin, Fry, and Elliott. Mr. Viney closed in prayer.

Wednesday the 9th, met at seven o'clock for prayer, when the following brethren engaged, viz. Pulsford, Brewer, Johns, Cocks, and Elliott.

At half-past ten, met, when Mr. Clarke read and prayed; Mr. Toms preached from Hab. iii. 2, Mr. Sharp read the Circular Letter, which he had been appointed to write, and Mr. Luke (Independent) closed the service in prayer.

Met again at three. Mr. Winton (Independent) read and prayed, Mr. Crook preached from Dan. ix. 9, and Mr. Johnson (Independent) concluded the meeting in prayer.

At half-past six, met, when Mr. Gribble (Independent) read and prayed, Mr. Sharp preached from 2 Cor. iii. 18, Mr. Horsey concluded the public services of the Association, in prayer. These services were peculiarly pleasing and edifying, and many expressed their high gratification in attending the meeting, and the spiritual advantage they there enjoyed.

The next Association is appointed to be at Yeovil, Somerset, the second Wednesday and Thursday in June, 1825. Mr. R. Humphry is appointed to preach, and Mr. Thomas to write the Circular Letter.

TAUNTON, under the care of Mr. O. Clarke, having been under the necessity of closing their chapel, while they were engaged in the erection of galleries, it was re-opened on Whitmonday, June 7, when three appropriate sermons were preached, by the Rev. Messrs. Kilpin of Exeter, Winton of Bishops Hull, and Saunders of Frome. The devotional exercises of the day were conducted by the Rev. Messrs. Toms, Luke, Humphrey, Viney, Glanvill, Elliott, Baynes, Fry, Gabriel, Curry, Johnson, &c. During the period of the chapel being closed, the congregation assembled for worship, in the Taunton Assize Hall: this commodious place having been, with great liberality, granted for their use by the magistrates of the County of Somerset.

In consequence of the dissolution of the Western Association, in the year 1823, a meeting of Ministers and other representatives of Baptist churches in the South of DEVON and West of CORNWALL, was held at Plymouth, June 9 and 10, 1824, to discuss the expediency of attempting a union of the several churches in this district, of which meeting the proceedings were briefly as follow: Met on Wednesday, June 10, at half-past six, A.M. when prayer was offered by Messrs. Gillard of Modbury, Pearce of Calstock, Heath of Gwinear, Nicholson, jun. of Kingsbridge, and House of Dartmouth. Half-past ten, A.M. met for business. Mr. Wedlake of Brixham prayed. Mr. Nicholson of Kingsbridge was chosen president.

It was then resolved unanimously, That the formation of an association of Baptist churches in this district was desirable; the doctrines which should be regarded as the basis of the union were determined, and it was agreed that the objects of the Association should be, 1st, To promote union and affection among the churches. 2nd, To preserve a record of their increase or decrease; and, 3rd, To act as an Auxiliary to the Baptist Home Missionary Society, with reference to the spread of the gospel in this district.

The churches in the following places then associated by common consent—

In Devon—Ashburton, Bovey-Tracey, Brixham, Dartmouth, Devonport (Morice-square), Devonport (Pembroke-street). Kingsbridge, Modbury, Plymouth.

In Cornwall—Calstock, Falmouth, Redruth, Saltash, Truro.

At seven, P.M. met for public worship. Mr. Mathews of Saltash read the scriptures and prayed; Mr. Nicholson of Kingsbridge preached from 1 Thess. ii. 19, 20; Mr. Sprague of Bovey-Tracey concluded.

Thursday, June 10, met at eleven, A.M. Mr. Horton of Devonport prayed, and the business yet remaining was transacted.

At seven, P.M. met for worship. Mr. Dore of Redruth read and prayed; Mr. Clarke of Truro preached from Ps. xvi. 3, and Mr. Nicholson of Plymouth concluded.

It was agreed that a Circular Letter should be drawn up for the present year, by Mr. Clarke, on the Design of Associations, their attendant advantages, and the evils to which they are chiefly liable.

The next Association to be held at Truro, on the second Wednesday and Thursday in May, 1825. Mr. Willcox of Devonport to preach, On the Certainty of the final Triumph of Christianity in the World. The other discourse on that occasion to be preached by Mr. Horton, or in case of failure by Mr. Sprague. Mr. Willecks to draw up the Circular Letter, On the Prosperity of Christian Churches, and the best Means of promoting it.

On Tuesday, August 10, 1824, a small place of worship was opened for the use of the Baptist denomination, at CORSHAM, Wilts. The Rev. Mr. Porter of Bath preached in the morning, from Ps. cxviii. 25; the Rev. Mr. Walton of Trowbridge, in the afternoon, from Isai. lx. 7; and the Rev. Mr. Winter of Bristol, in the evening, from John i. 42. The devotional services were conducted by the Rev. Mr.

Rodway of Grittleton, Mr. Porter of Bath, and Mr. Hatch of Melksham. —The attendance was remarkably good, and the discourses impressive.

This interest originated in the pious efforts of a few persons, who met together for reading and prayer, in a neighbourhood remarkable for gross immorality. Amidst much opposition, they were encouraged by an increase of attendants, and the conversion of some who came to mock, and returned to pray.

An eligible spot of ground was at length bought, and properly secured, with a view to the erection of a larger chapel, in some future day, if the present greatly encouraging prospects should continue. For this purpose the piece of land is quite sufficient, beside a remainder for burying-ground. The cost, including the present house, which is 34 feet by 16, is £170; for £100 of which the friends are still dependent on the liberality of the religious public.

#### TO CORRESPONDENTS.

WE have received a letter from the Author of "An Address to Deists," complaining that one paragraph of the review of that pamphlet, in our last Number, was not correctly quoted. We respectfully inform him, that it was not intended to be a quotation of the Author's words, but as conveying the sense of his statement. Surely, if he regret that blasphemy should be punishable by the common and statute laws of the realm, it was not unfair to conclude, that he wished those laws should no longer be regarded; and then all the consequences mentioned must naturally follow.

Editors.

### Calendar for October.

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| <p>3. Mercury (as to longitude) between the Earth and the Sun O. 45 morn.</p> <p>8. Full Moon III. 56 morn. Too far north to pass through the Earth's shadow.</p> <p>12. Moon passes Saturn VII. 45 morn.</p> <p>14. Ceres south IX. 12 morn. Altitude 55°. 25'.</p> <p>16. Moon passes Jupiter at midnight.</p> <p>21. Moon passes Mercury I. morn.</p> <p>21. Herschel south V. 8 aft. Altitude 15°. 10'.</p> <p>22. New Moon VIII. 4 morn. Too far south to cast her shadow on the Earth.</p> <p>24. Moon passes Venus I. 30 morn.</p> | <p>26. Moon passes Mars VIII. morn.</p> <p>31. The following Stars south (Merid. Alt. at London prefixed).</p> <p>60. 5' Fomalhaut (Southern Fish) VIII. 24. aft.</p> <p>52. 50 Markab (Pegasus's Wing) VIII. 31 aft.</p> <p>66. 45 Alpheratz (near Andromeda's left eye) IX. 35 aft.</p> <p>73. 9 Mirach (Andromeda's Girdle) X. 36 aft.</p> <p>61. 5 Ram's following horn, XI. 33 aft.</p> <p>41. 52 Menkar (Whale's Jaw,) O. 32 morn.</p> |
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## Irish Chronicle.

THE first Letter in our Report for the present month, will be read with very peculiar interest by those benevolent females, whose exertions have been so zealous, persevering, and successful on behalf of the Society. They will, no doubt, regard it as a call to gratitude, and as an encouragement to further endeavours to promote so desirable and important an object.

To the Committee of the Female Baptist Irish Society.

LADIES,

I have heart-felt pleasure in stating, that the Alie-street School, under my care, and under the superintendence of Mrs. Walker, (the resident clergyman's wife,) and Mrs. Johnston, is in a progressive state of improvement. We have 120 girls on the list, many of whom, I trust, may derive spiritual, as well as certainly temporal advantage. I will only here remark, three daughters of a very poor widow, living on a wild hill, half a mile from the road; these three children their mothers sent at the first opening of this school: the eldest has been taken as children's maid, by a pious clergyman's wife—the youngest has only just returned to school, being kept away a long time by a severe fit of illness, contracted by her anxious attendance in all weathers—the second is in constant attendance, she never misses a word in any number of chapters Mr. Wilson thinks proper to give her to commit to memory, and works elegantly at her needle: she is modest and humble. All these three are Roman Catholics, as are most of my school, I believe one hundred out of the hundred and twenty.

What gratitude, ladies, do I and my poor neighbours owe you, few of whom would ever have known how to spell the name of God, but for you.

I am, with the greatest respect,  
Your most obliged humble servant,

SARAH WALKER.

Diomatrian, July 3, 1824.

P.S. I beg leave to mention, we do a great deal of needle-work for all the poor children's families, and also make up all clothing for the poor, that the ladies wish us to do for the Charitable Repository in the village, established by English bounty also!

To the Rev. Mr. Ivimey.

Ballina, March 20, 1824.

MY DEAR SIR,

When I last wrote you, and partly since, my health was much impaired by a severe cold; but, blessed be the Lord, I am now perfectly well. The anonymous writer, to whom I referred in my last, continued to appear regularly, and most violently, in the Ballina Newspaper, for four weeks, charging me with insanity, condemned me as a Highlander, and gave me the title of a rantier, &c.

Our place of worship was well filled before these attacks were made, and now much more so. The following quotation from a letter sent me by a magistrate in the county, will nearly express the sentiments of all Protestants:—"The style of those attacks is of itself sufficient to convince me, the writer is no Protestant, whatever he may call himself; and, in my view, his very violence would defeat itself, provided you do not suffer yourself to be provoked into rendering railing for railing; you must be aware that I can have no motive in writing, but the advancement of that cause, which, I trust, is dear to us both. In proof that I wish to support you, I have withdrawn my name, as a subscriber, from that paper, and assigned the attacks upon you, (a Protestant minister, and the agent of the Baptist Society:) as the cause, no doubt many more will do the same."

Our schools, as to number of children and progress, are doing extremely well; yea, better, in general, than ever I saw them before: so much so, that I have been under the necessity of allowing some of our teachers more salary than they had at any former period.

J. M'KAAG.

An Irish Reader's Letter.

I HAVE read and expounded the Holy Scriptures the present month, in villages where they were not read before; viz. on the 3d instant I arrived in Cartronduffy, where I was received very affectionately, for the first time, by ten of its inhabitants, and had an opportunity of addressing them on the sinner's state, by nature and practice, and announced to them, in their own

language, the everlasting gospel of peace, as the sinner's only refuge. All these were Romanists, who paid remarkable attention when I endeavoured to impress on their minds the all-sufficiency of Christ, to save to the uttermost such as come to him by faith. None of these could read or understand English, except Martin Brennan, who asked several questions about the things pertaining to salvation, and expressed a deep concern for his state, and declared his intention to read a Testament, (which I promised to give him,) and to regulate his life by its divine principles; they unanimously invited me to visit them often, prayed for my success, and speedy return. From thence I visited Gaddane, Dawre, and Knocknagrough, sowing the seed as I went on, and nothing interesting occurred in these places, until I came to a village called Leitrim, on my way to Powellsborough, where I met with a decent-looking Catholic, of the name of M'G——, who travelled about four miles with me, and was much delighted with his pleasing conversation; he told me that he knew me by character, and wished for a long time to be acquainted with me. He told me, also, that a brother of his read mathematics, and taught a school for some time, who taught him to read the Irish Testament, and that he read it over repeatedly, and could not find the doctrines of the Catholic religion contained therein, (though the priest told him it was the word of God;) he, also, remarked, that he saw plainly that it was not for the instruction of the people, that men made priests of their sons, but to aggrandize their family. "Your remarks are excellent," said I, "but why do you find fault, if you have found no better way in the scriptures." "I have found no particular mode of worship in them," said he, "There is," said I, "in the fourth chapter of John's Gospel, 23d verse; 'But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth.'" "And how can we, who are sinners, worship him in this manner?" said he. "Not of ourselves," said I, "but we can do all things through Christ, who strengtheneth us, who is the way, the truth, and the life. And he himself hath declared, 'No man cometh to the Father, but by me;' and Peter saith, Acts iv. 12, 'that there is no other name under

heaven, given to men, whereby we must be saved, but that of Jesus; neither is there salvation in any other; who alone is the great propitiation for the sins of the people.' And the Apostle Paul saith, 'For by grace ye are saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast.' This is the religion (said I,) which Christ and his holy apostles teaches, which I intreat you to accept of, in preference to a system of lies and nonsense, invented by unholy men, for vile purposes." "I believe" said he, "all you have told me to be consistent, rational, and scriptural; wherefore, I beseech you to call to see me every time you pass this way; and if you do not, I will visit you, (if I am spared,) that you may mark in my Testament these portions of scripture, which I believe to be the sum and substance of the Christian faith." He told me he would go to Sligo on the 18th; I have invited him to my place, to remain for a day or two, that I may have further conversation with him on the above subject.

*Collooney, 15th of May, 1824.*

*From the same.*

As usual, I have itinerated from village to village, and, in some places, from house to house, simply desiring, and faithfully seeking to show unto my dark countrymen the way of salvation by the Saviour, in their vernacular tongue. I have been invited lately to the house of John O'C——, of Shortford, who is an inquirer after divine truth. There were twenty-six men cutting turf on the Bog of Cloughfin; and, as the day was intensely warm, O'C—— desired them to come to his house, to hear the Irish scriptures read. Accordingly they all assembled, when I proclaimed the everlasting Gospel; particular regard was manifested towards it, by these, who all declared their thankfulness for what they then heard, and were well pleased. I read and expounded the word, also, in Kellimanaugh, Bellea, Rathhosey, and Kilcumen, and had the encouraging assurance, in these places, warranted by the serious attention and inquiry of the people, that I was not labouring in vain. Andrew C——, of Carrowna-leck, a very industrious man, requested that I would remain a few days with him and his co-partners, and that they were now more willing to receive



instruction than the last time I read for them. I remained with this people two days, and never witnessed, where there were more than thirty assembled, more eagerness to hear and learn the way of truth, by a much interested, steady, and inquisitive people. I have also to inform you, that Wm. C——, of this town, challenged me to argue religion with him. I told him that I was not sent to argue, but to publish the glad tidings of great joy, that the Saviour came into the world to save sinners. I conversed with him repeatedly about spiritual things, and referred him to the Douay Testament, in proof of the doctrines I advanced; he told me, that if the things I mentioned, or read out of the English Testament, were contained in the Douay translation, that he never would go to mass.

I have proved, to his satisfaction, that the meaning was the same, and nearly the same words; so he went, without consulting me, or any other person, and read his recantation in the established church.

*Collooney, 15th of June, 1824.*

*To the Rev. Mr. West.*

*Ballinacarrow, August 20, 1824.*

REV. SIR,

I commence this Journal the day I posted the last. That day I called on the old man I made mention of in former Journals; he is upwards of ninety years of age, and mostly confined to bed. I read and conversed with him a considerable time; at parting, he said he was near his dissolution, and the last request he would make, that I would attend him near the hour of death; that I knew how he would be tormented by friends and neighbours, and if I was there he would get liberty to die in peace. I told him, at any time he found himself in that state, to send to my sons, and I would lay an injunction on the family to send for me wherever I should be, and, if spared, I would surely attend. He squeezed my hand, and said he was satisfied. This man was ninety years old before he understood the gracious plan of salvation. From him I went to a funeral; and their custom is, with every other superstition, to carry the corpse three times round the abbey, or burial place. This gave me an opportunity to say something; they crowded together about me: there were some Protestants, who sneaked away, supposing that something disagreeable would

occur. But, far to the contrary, there was not a frown, but the greatest attention—not a single contradiction. There were two men, brothers, paid the greatest attention, and without dread declared they would attend me for the future. I told them, as they could both read, I would procure them Testaments. So the power of priestcraft is coming down rapidly. I was in the greatest haste to be off the next day, in consequence of hearing that poor Mary Rowley\* was despaired of; she is crippled by pains in her limbs, and her whole frame disordered. I was the more urgent, as I was told the enemies had raised the outcry, that the priests' curses were now falling on her; though I had not the least doubt on my mind she would be in the least shaken: I being the instrument appointed by my heavenly Father to bring her to the knowledge of the glorious gospel-plan of salvation. I found her as reconciled, and as composed, as though in the best state of health. I was with her two days, and parted, promising to return again. Parson T——, of Foxford, sent me a message to meet him at one of our schools, in that neighbourhood, as he and the priest of that parish would then meet to answer the queries, by order of government. I went on the day appointed, and waited a considerable time; he did not come. I then went on to Foxford, being very desirous to see one of our schoolmasters, that lived about three miles from Foxford; who, whenever I had conversation with him, had paid great attention. I inquired for him in Foxford; but was told he was dead. A few days before the day of his death, when it was visible to himself and others that his dissolution was at hand, a friend told him he would set off for the priest. "No, no," said he, "all the priests and men in the world can be of no use to me;" and then made a clear open profession of his hope of pardoning mercy. Next day, the man that proposed to bring him the priest, went to the priest, and told him the dying man's profession. "Stop, stop," said the priest, "if that is heard, I shall be thought nothing of by the parishioners. Let no person hear it." But it had the contrary effect: it is published far and wide, and the general topic in that neighbourhood. Being disappointed

\* This person was often mentioned as a zealous convert in the early history of the Society.

in meeting the parson, and that man's death occurring, I returned the same day, and called at the school I was at in the morning. During my absence, the priest came, and sent for three other masters; two of the Baptist, and one of the Hibernian Society; in taking the queries, he asked Hart, what religion?—Answer. “A Protestant.” Then, had he any Protestant scholars? Knowing very well there was not one Protestant in the parish, Hart excepted.—“I have five,” said Hart. Who are they? “Four of my own children, and a daughter of Colonel J——’s.” What books have you in your school? “One Irish Bible, two English, and thirty-seven Testaments.” The Testament is a book which should not be read, (said the priest,) for it contradicts itself, and that I will show you.—And I believe no man before him ever saw the contradictions he started; at least it never appeared to me in any sense, though reading it since I was seven years of age; no, nor to any person I shewed it to since. The passages are Acts ix. 7, and xxii. 9. “There is,” said he, “a palpable contradiction.” They were, as it were thunderstruck, he spoke so forcibly; but Hart recovered, and said, “There was a man there this morning, that would remove that objection.” “Who is he?” said the priest. “Billy Moore,” said Hart. “He is not infallible,” said the priest; meaning that the infallible church should interpret. “No,” said Hart, “he does not pretend to infallibility, but would soon overturn infallibility by the scriptures, and prove, from the scriptures, that the scriptures should be read.” The conversation then dropped. So, at my return, the four masters, and Hart’s wife, each had the Testament, and the passages marked. The first question, “Did the scriptures contradict?” was asked, before I knew what they were about. I answered, No; for the Author of the scriptures has said, the scriptures cannot be broken, therefore they could not be given by Divine inspiration; if the one part contradicted the other, then every one pointed to the seeming contradiction started by the priest. I considered to prepare their minds before I would shew the ignorance and wickedness of the priest, 1 Cor. ii. that the natural man cannot spiritually discern any part of the scriptures, they are all foolishness unto him; and that was the case with the

priest: there were three of the masters papists: the Lord enabled me to satisfy them to their hearts’ content on that subject. But as it was late, and I had to go three miles to my lodging, I told our own three masters to meet next day. We all met next day, and a more satisfactory day I never had, as they are all men of quick discernment. The first part of the exercise, That the scriptures cannot be broken, proved from the scriptures. Secondly, That from the scriptures every person is exhorted to read the scriptures. Thirdly, The nature of the law, then the gospel, then contrasting these principles with popery. They seemed all deeply affected; but particularly one of them; he said his father was a man of fortitude, and if seeing or understanding the truth, that he would not be over-ruled by any priest; also, a sister that is reading the scriptures, but does not understand; and the next time I would go to the country he would bring me to his father’s, and that he would receive me kindly. Great are the hopes sometimes when least expected. It might be little expected that the priest’s opposition would be the means of what is here stated. From that, through the parish of K——, here and there, and as it is well known, the priest of that parish is as great an enemy as does exist. The week before I went to his parish, he came to the chapel of Ballinacarrow to preach a sermon, to warn them against wolves in sheep’s clothing; he gave neither chapter nor verse, but that it was said that wolves would come in sheep’s clothing, that they would be known by their fruits. But no man ever discovered his ignorance more than he did, when explaining how these wolves would be known; it is true, said he, they are just and honest in all their dealings, loving and civil, but we do not know them inwardly; they will tell you that you can be saved by faith in Jesus; but, ah! you have a great deal more to do: so ended the sermon. There was not one that paid the smallest attention that did not remark, he did not tell the great deal more they had to do; but the fruits, the wolves, would be known by, to be just and honest in all their dealings, loving and civil. But in his parish I explained to many of his parishioners the marks, signs, and fruits of the false prophets whom our Lord described. W. MOORE.



# Missionary Herald.

## NOTICE.

THE proprietors of an estate in the West Indies, are desirous of sending out a serious couple, able and willing to instruct the negroes resident thereon. Any person, capable of exercising the trade of Carpenter, Cooper, or Blacksmith, would be particularly eligible. For further particulars, individuals may apply, *through the medium of their respective pastors*, to Rev. John Dyer, 6, Fen-court, Fenchurch-street.

## BAPTIST MISSION.

### Foreign Intelligence.

#### CALCUTTA.

*Extracts from the Missionary Journals.*

*June.*—While Cassee, our native brother, was preaching this evening, a country brahmin interrupted him by starting the common objection, viz. That as we declare God to be a spirit, and consequently invisible, he felt no desire to worship him: moreover he felt it utterly impossible to persuade himself of the existence of such a being, as he could neither hear his voice, nor see his shape; and therefore it was useless for us to be *always*, and in *all places*, preaching up the name of Christ. As for himself, he had come to the determination to worship only what was manifest in shape and form before his eyes. We asked him, Suppose you were blind, and any of us were to bring your children and your wife before you, would you declare you would not know them, because you could not see them? The brahmin seemed greatly confused, and said he should certainly know his family under the circumstances we had mentioned. We told him that there appeared unto us, when we viewed the works of creation and providence, abundant and striking evidences of the existence of a Supreme Being; and that, if he would take the trouble to peruse his own shasters, he would find the fact acknowledged in numerous pages; but particularly would he be both satisfied and delighted with the Bible, (which we strenuously recommended to his attention,) wherein is contained a just description of God, of sin, and of salvation through Jesus Christ.

The brahmin seemed better pleased with us towards the last; and when service was over, he followed our native brethren to their dwellings, to make further inquiries.

We have lately met with several hearers who have heard the gospel in other places. One man gave us an account of Mr. Thompson of Patna; another spoke of having heard the gospel at Jessore. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper," &c.

*July 4th.*—We had a pleasing conversation with a youth, who has been for a considerable time under our instruction, and who, from his inquiries and consistent deportment, frequently leads us to hope that the good seed has not been sown in vain. He occasionally attends our Bengalee services, in which he appears to take great delight.

He informed us that all his relatives are Roman Catholics: that to his great joy, he succeeded in persuading them to accompany him to hear the word of life; and from their great professions, he began to hope they would give heed to the things which they had heard: but when persecution arose for the sake of Christ, they were instantly offended, and felt ashamed to walk in a way which is every where spoken against: and, consequently, they used all their endeavours to persuade him that he was deceiving himself, and entreated him not to go any more amongst the Anabaptists, as they were all hypocrites, and were considered the most dangerous sect of all the Protestants for leading people astray. But finding that their persuasion had little or no effect, they began to persecute him, to ridicule him, and even threatened to thrust him out of the house. They particularly insisted that he should go to confession, and obtain pardon from

the priest. He told them that it was impossible for a man to forgive sins, and took the following method to convince them. Pray how many fingers has the Padre whom you think so much of? They replied, Five. And how many have you? They said, The same, to be sure. Well, and what difference is there between yourselves and the Padre? Notwithstanding, they still insisted that the Padre could forgive sins. I asked them, if he could carry a horse? they replied, No. I told them that it was also impossible for him to sustain a much greater weight, viz. the immense burden of my sins. I found they only despised me the more for these words, which seemed only to increase their anger towards me: and all they could say to me at last was, Go to the Anabaptists, and be dipped; then all will be complete. I told them it was no use whatever to have our bodies baptized, unless our hearts were baptized also with the love of God. I frequently read the Portuguese Bible to them, which I had from the Secretary of the Auxiliary Bible Society; but we find nothing in it about images or altars. I tell them that Christ gave us a new commandment, to "*love one another*:" that in old times it was an eye for an eye, a tooth for a tooth; but Christ commands us to love our enemies, and to bless them who persecute us, and who speak all manner of evil of us *falsely* for the name of Christ.

May we not hope, from the above instance, that there are many who have not bowed the knee to Baal, and who, by reading the scriptures, find that the law of the Lord is perfect, converting the soul?

A NATIVE woman, in the district of Nudeah, a widow, having two sons, was called last month to part with one of them, the elder, about twenty-five years. Going to consign him to Gunga, she took a servant girl with her. Having bewailed his loss in the customary manner, in giving the dead body to the stream, she thrust herself in also, and died with it. As she was descending; she called to the servant to witness and testify her deed. The surviving son, a money-changer, being engaged in business in Calcutta, came to my Pundit to be instructed in the requisite ceremonies to be performed. He informed the young man, that if his mother had given herself to the goddess, as a *devotional act*, the ordinary rites and expenses would have sufficed; but as it was *mere carnal*, or

natural sorrow, and no regard to God that induced the parent to drown herself, a *sacrifice* on her account was necessary, before the common rites could be accepted. This, according to the Shastra, was sixteen cows; or, if unable to present them, a commutation in cowries to the amount, (8 Rs.⁴,) or about that sum was requisite, and then he might proceed to perform Shradha, or the funeral rites. *Five rupees* was the sum demanded by the Pundit for the important information. *One rupee* was what the young man offered, under the pretence of poverty; but this would not do for the Pundit. It is incredible how cheap human life is in this country. This anecdote was related with the same degree of gravity and unconcern, with which a rude boy would have spoken of the drowning of a cat.

I know not a worse feature in the native character than their *unfeelingness*. Error, how multiform soever, may be combated; and though it yield to the force of truth but in the smallest proportion, yet there is hope of its ultimate expulsion: prejudice, however deeply rooted, and though held with all the pertinacity that attaches to what is professedly sacred, yet, by the persevering and affectionate reiteration of moral instruction, we naturally expect its dislodgment from the heart; but when there is a total absence of *feeling*, we then sigh over human nature, view it as in its ultimate degree of depravity, and, following the despondent feelings of our own minds, give it up as *reprobate*.

Upon this principle, we are sometimes led to think of the people among whom we live as the least hopeful of the human race. A totally uncivilized people will *foam and rage*, and destroy, and then eat whom they murder; yet their very extravagance proves their actions spontaneous; but our neighbours are what they are by almost eternal habit, and while they affect to spare an ant or a worm, will look upon the utmost sufferings of humanity with more than stoical indifference.

The same unfeelingness is equally, or, if possible, to a greater degree felt respecting what is spiritual and eternal. Whether there be a supreme Judge,

\* That sixteen cows should be commented at so very small a sum, may seem remarkable; but it must be remembered, the calculation is made according to the value of money in those early times, when it was as sixteen to one, or nearly so; so that one anna then was as valuable as a rupee now.



who will award punishments and rewards hereafter, is of no moment with them—"all will be as it is to be; who can alter it?" The discouragement of Missionaries, therefore, does not arise from the *opposition* that is made to truth by natives, so much as from a total unconcern as to all religious truth, and a cold and stubborn indifference to all future and eternal consequences. Yet, while we have the promise of the Spirit, we look forward with certain anticipations of a successful issue to Missionary labour. The influence of the Spirit appears to bear much the same relation to the gospel dispensation as the doctrine of particular providence to the government of the world. The idea of a supreme and sovereign agency in creating all things, and settling the general laws by which the course of nature is maintained, is easily admitted, and yet little comfort derived to the mind: but when the doctrine of *particular providence* is reflected upon, the mind finds a source of comfort open to it, suitable to the feebleness and exigence of its present condition. "By faith we understand that the worlds were made by the word of God, so that things which are seen were not made of things which do appear." By "*faith*" we understand also that God pervades with such discriminating knowledge and directive wisdom, all the affairs of this wretched world, that not a *sparrow falls to the ground without his notice*, and the *hairs of our head are all numbered*. In the various and apparently conflicting experience we are called to pass through in this vale of tears, by the revelation of a particular providence, and the innumerable promises which bear upon it in almost every part of the word of God, the mind feels itself sufficiently solaced, and can patiently submit to the disposal of a watchful and almighty Parent; and what at present seems most inexplicable, only serves the more effectually to bow the will to filial submission, or to ripen it with joyful anticipations for the more ample light and purer joys of eternity.

The doctrine of divine influence seems to be of a nature equally consolatory and important in the economy of redemption. It is no insuperable task for a mind, with some degree of candour, to recognize, in the plan of salvation, an adaptation to the predicament of a condemned and depraved creature; nor is it difficult to trace the grand outline of God's moral character, as therein exhibited: but though all this, and much more, were con-

ceded, and the *bent* of the heart not changed, nothing is effected toward the end which the gospel contemplates. The following and similar passages are very emphatic: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." "The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned." Here then the dispensation of the divine Spirit to render the mercy of God effectual, by disposing the heart to receive it, comes in to our relief. Men are "*dead in trespasses and sins*;" but here is an *almighty, vivifying energy*, ascertained by sovereign appointment, to quicken and sanctify. Men are naturally too strongly disposed to unbelief, or self-righteous security, or scornful contempt of eternal judgment, to receive thankfully the glad tidings of salvation, though announced "*by the Lord himself, and confirmed unto them by those that heard him*." Yet the Spirit of truth is promised: "And when he, *i. e.* the Spirit of truth, is come, he shall convince the world of sin, and of righteousness, and of judgment" to come. Here then, though we contemplate with horror the deep and extended gloom which overshadows this pagan world, we look forward with joyful and certain expectation to the time when "*darkness and the shadows of death*" shall yield to the light of the gospel.

A BRAHMUN started up, and stated, as an objection to his being a follower of Jesus Christ, that he could not be convinced of the reality of his religion, unless he observed some transformation on the bodies of those by whom it had been embraced; such as the addition of two hands to those which they before possessed. To this it was answered, that it was unreasonable to demand such proofs of the truth of the gospel as were never required in support of any other testimony. That by their requiring such things, they in effect made themselves wiser than God, who had not seen fit to grant any such marks for the confirmation of our doubts; and to do this, was to blaspheme against "the only wise God," 1 Tim. i. 15. That if he believed not on such evidence as was sufficient, "neither would he be persuaded though one rose from the dead." Luke xvi. 31.

"It was then observed by Bagchee: While I was in heathenism, and of the

Brahmun cast, if I stole, or practised any such evil, my brethren, instead of excluding me from their society, concealed my wickedness, and maintained me to the utmost of their ability. But now, when I have abandoned the way of iniquity by following that of truth, instead of holding the same intercourse with me as formerly, they renounce me as an outcast. On the other hand, the society to which I have joined myself would, if ever I indulged in such practices, immediately expel me from amongst them.' Here the Brahmun and his followers, determining to hear no more, left the place.

"After hearing attentively for some time, 'Sir,' said a short and rather old man, 'will you permit me to put you a question?' Having been desired to wait till the conclusion of the discourse, he was now requested to advance his objection. Upon which he began with great formality the following dialogue.

*Querist.* Have all your countrymen received the gospel?

*Answer.* Yes, with the exception of such as loved their sins more than the truth.

*Q.* Many, then, have?

*A.* The fact is evident.

*Q.* And some have died in the faith?

*A.* Many, certainly.

*Q.* You believe that they have entered into their rest?

*A.* The word of God leads us to such a conclusion.

*Q.* Does not Hindooism and Mahomedanism extend the assurance of a like privilege to their followers? Why then should we embrace a strange religion, to attain the end attainable by continuing in our own?

*A.* True: they equally offer you the hope of heaven; but ought not your judgment to choose that which gives the most sure ground for the foundation of such hopes? On the one hand, you are assured of salvation, by bathing in the Ganges, and on the other, by believing on Mahomed:—while we give you certainly more reasonable hope, in preaching to you Christ crucified for our salvation; the question being, not how a holy man, but how a sinner, may go to heaven. They offer you heaven through sin and wickedness; we, through holiness. And you know that as the tree lieth as it falleth, so they who had been, while on earth, in a state of preparation for it are the surest to enjoy heaven.

*Q.* But is not the faith of the Hindoo being equally strong with that of the Christian, a proof that his religion is equally true?

*A.* I deny that: I have never observed one Hindoo meet death joyfully, while thousands of Christians have 'desired to depart, and to be with Christ'

*Q.* But yet how can I leave my religion to follow yours, without having experienced the nature of the hope it affords?

*A.* How do you, not finding some articles in one bazar, leave it, and proceed to another in quest of them, not being certain, at the time, of finding them there? Further, how do you leave the service of a bad master, without knowing whether he with whom you are about to engage will be a better?

"Having appealed to the crowd in vain for assistance, he was unwilling to proceed further with the argument, urging the lateness of the evening in excuse."

### HOWRAH (near Calcutta).

*Letter from Mr. Statham to Mr. Dyer, dated February 15, 1824.*

I HAVE the pleasure to say, that all our brethren and sisters are, I believe, through mercy, well, which is rather an unusual circumstance. We have had several interesting public meetings during the last month or two.—The Missionary Annual Association—The Calcutta Auxiliary Bible Society—Bible Association—and London Missionary Society, have all held their public meetings, which have been well attended, and a great spirit of love and zeal has been elicited. That dreadfully false and inimical work of the Abbe Dubois has made a great stir in Calcutta. It has delighted those who have been, and still are, enemies to the cause of Missions, and yet the statements are so glaringly false and invidious, that even they are obliged to palliate and apologize for them. It is a sign, in my opinion, that the great Head of the church is about to fulfil some of his ancient predictions with regard to the extension of Messiah's kingdom; for, whenever he has been graciously pleased either to extend or establish, scoffing, persecution, and railing, have been the precursors. I suppose that Dr. Marshman will wield the pen in defence of Serampore—and never could the Doctor stand on better ground. Yes, blessed be God, there are many living witnesses that the conversion of the Hindoos is not impossible. What! shall the word of Him, who is truth itself, fail? Who then can stay his purposes—"God is not man, that



he should lie; nor the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Numb. xxiii. 19. But I believe the real cause of such opposition is the probable success of Missionary efforts. There is, and none can deny it, who know anything of these matters, a far greater prospect of the establishment of the Redeemer's kingdom among the Hindoos, than ever presented itself before. I well remember the time when if I offered a tract or gospel to a rich Baboo, he would reject it in scorn; and now the same character is continually inquiring for *more books*. Not two years ago female education was looked upon by the rich natives as a thing derogatory to their caste; now they are desirous to get female teachers for their wives and daughters. I recollect, when in Sulkea Bazaat, the natives would not let myself and the native with me, get a place to preach in; now they say, come often—tell us more about these things. I have at this moment thirty-six boys, the sons of natives of good estate, reading the scriptures in my verandah, who some time ago were afraid to touch a book. Depend on it, my dear brother, that the Lord is fulfilling his promises quicker than our thoughts surmise. I would not anticipate too great things, but I do humbly trust that your hearts will be soon refreshed by intelligence of the most pleasing description. I am astonished at the rapid progress the gospel has made since the time Dr. Carey landed on India's shores. When we contemplate the vast extent of country over which it has been circulated, and the numerous little churches that are scattered here and there, which the world knows nothing of, we must acknowledge that the kingdom of heaven cometh not by observation; and if from so small beginning so much has been done, what will not our hopes anticipate? Excuse my dwelling so much on this subject: *I do believe* that amidst the discouraging circumstances we have to contend with, the prospect of success in evangelizing the heathen is greater than ever. Only pray, oh let us pray for the outpouring of the Holy Spirit!

### ALLAHABAD.

From Mr. Mackintosh, Dec. 31, 1823.

I AM sorry that I have no increase by baptism, although many still at-

tend the preaching of the Word of Life at my house, from my Hindoo neighbours. There are three of us of the family who are members, and three of the brethren in the fort—where I have assisted in carrying on the means of grace for some months past, twice in the week: I have also dispensed the word of God at the Sergeant Major's in the two sepoy lines, once in the week, amongst a few who have attended the meetings. At these stated places I have been greatly and kindly assisted by my friend, Mr. T. C.—who is so good as to take me in his buggy to them, and bears an active part in conducting worship alternately with me. My regular course round the neighbourhood is commonly in the mornings and evenings, endeavouring to excite concern in the minds of my fellow mortals for the salvation of their souls, and pointing out the absurdity of idol worship, by visiting the ghauts, temples, bazars, the chouk, and at times near the Collectors's court, or at the sepoy guard. At evening prayers I have the pleasure of three of my Christian neighbours joining me regularly. Since my last to you, a few natives have called for conversation and books. I have had as many as twelve little girls learning the alphabet; but only ten regularly attend at present for a few hours at my house. They are taught by me and Mrs. M. and, being poor people's children, they are greatly stimulated by a few pice we give them at times. At present there is plenty of employment for the boys and girls of the poor classes, on the new embankment of the Jumna, opposite or near to where I reside. The four Hindoo boys are getting on well in reading the New Testament in Hindee. I am sorry to say that the parents of the Mahomedan children learning Persian, have taken alarm by the introduction of the New Testament among them, not willing that the children should read it. Our meeting in the fort will be thin now, as the company is just going to march to Benares for the practice. I am in expectation of brother Smith from Benares, and brother Bowley from Chunar, for the annual melah, which will commence in about twelve days hence.

### FUTTYGHUR.

From Mr. Richards, Dec. 30, 1823.

YOUR affectionate letter came to hand yesterday as I was conversing

with a Hindoo man, with whom I have had conversations for this year past at different times, but the word seems to have become effectual at last, for he confessed that this is the way of salvation, and he has promised that he would come and join us with his wife; and he is therefore gone to bring her. Let me send you another piece of good news, that God has turned the heart of another Hindoo, named Thakor-dass. After he heard the word, he broke the chain of his cast, and threw away the beads he had on his neck. Now he is living with us, and says that the Lord has looked on him at last, for he has been seeking him these nine years, and now seems to be quite happy.—This morning as I went out towards the river, I conversed with a brahmun who was making earthen images; and as I was talking with him, a Mussulman from behind, an old man, came and saluted me, and began to converse with me; saying, "I have been seeking God for these many years, in my own religion, and in the Hindoo religion; but I cannot find him; therefore I would wish to know your religion." I answered, "I am very happy that you are seeking the true God, and if you are seeking him with a true heart you will find him, as he says in the gospel "seek and you shall find." So we conversed for a long time. At last he took leave, and went home saying, that he would come to me to my house, and hear me more on this point. After I came home, as I was worshipping with my family in *Hindee*, he came in and seated himself and heard with great attention; after worship we had a very long conversation. He seems to see his errors, and has promised to come again, and hear more on this subject. May the Lord turn the hearts of all those people, so that they may see the want of a Saviour, and flee to the Lamb who taketh away the sins of the world. Pray for this church, as this is one of the least and poorest of the churches of Christ. I again intreat you, pray for it, my dear brother.

### CUTWA.

FROM a communication lately received from Mr. W. Carey at Cutwa, we insert the following specimens of the journals kept by the native itinerants under his direction.

*Raddhu Mohun's Journal for Sept. 1823.*

2d. Went to Dewangunge and had many, but not very attentive; I read to them part of a pamphlet, called Dabe-Saba, from which I endeavoured to point out to them the sinful conduct of their gods, and that if such acts were to be done now a days, they would be driven from the society of men. Afterwards I endeavoured to point out to them the way of salvation by Jesus Christ, and that it was requisite for them to repent and forsake their evil ways. 3d. Went to the Gunge and began by reading the first chapter of John, from which I endeavoured to point out Christ as the light of the world, and that all who come to him must forsake sin, and will obtain purity of heart, and live a new life; but that it is not so with their gods, they are not the light of the world; had they been sinless, then the blessed Son of God would not have come on earth; he has paid the debt of sinners, therefore those who believe will be saved, but those who disbelieve him will perish. 5th. Went to Dewangunge market, but the people being taken up by their occupations I was obliged to return; on the way I went to a Byragy's place, where several persons were collected; one of them asked me what I had in my hand; I replied, the word of life; and read the 19th chapter of Matthew, and said, that a city set on a hill cannot be hid, but all their ways were like dams made of sand, which cannot stand the force of water. That forsaking a wife and taking the wife of another, is a great sin, but practised by them. They professed to embrace a religion that is mild and free from defilement, but it was not the case, the religion of Christ alone possessed these qualifications. 6th. Went to a Durbas-Fukeer, where numbers were collected. I began by telling them that their religion was propagated by the sword, and thus I went on to declare salvation by Christ alone. One of them said, that then their religion was false; another asked us whether we had any objection to go to a feast if invited; we said, no, unless it were in honour of some false religion. 9th. A young Musselman asked for a Persian book, which I got and gave him; he then read some of it; I told him that I did not understand Persian, pray what have you read? He said, about the day of judgment. I then thus began: I see that Mahomed was a murderer, and that all the Hindoo



gods were impure, and therefore it was in vain to hope for salvation by them; but Jesus Christ was the true Saviour, and he alone could help them. 10th. Went to the place of the Byragees and read a portion of the word of God. One said it was hard to follow such just rules. I said it was; but if any one asked a favour from man, it may be obtained; then surely if you ask a favour from the all-merciful God, will it not be granted? ask of him and he will instruct you. The rest of the month was very rainy and wet, which prevented his going out.

*Kangalee's Journal for October, 1823.*

On the 2d discoursed from 2 Thess. iv. which was heard with some attention by many to the last; after singing and prayer we left them. 3d: Read the sixth of Matthew on the high way; many stood round, to whom I spoke much; some attempted to refute the word, but after I had answered them they appeared satisfied. 4th. In the new Gunge, under a large tree, I stood, seeing which, many strangers from boats and other places, attended; some began to disperse; at which time a Byragee came and reproved them, saying, you had better not dispute with this man, for he is all along establishing the one only true God, and this way will ultimately prevail. 5th. Was sitting in a shop, and some people being there, I said, you are very anxious about the affairs of this life, but not about eternal things. They said, God was the director of all things; I said, that is true, but you must seek, and that now, or else you will not find the great object if you delay. 15th. Went to the house of a merchant and spoke of Christ; he asked whether we could show him some sign? I said, Do you wish to see four hands and feet? He said, Yes. I then pointed him to a cow, and told him, that what God had appointed, was right and good; but all that man did, or could do, was folly: should a person be able to walk over the river, I should ascribe it to the power of the evil spirit. 22d. Went in the village, where many attended; I disputed about their shasters, and said, that one of their writers declared all I have written is but the shadow of things, and not the reality, for who can describe that? and then went on to show them the true way of salvation. 26. Spoke to a Bramhun, who asked me what I thought of Ram

Mohun Roy's way; I said that he was like a man who shows me a fine house in the jungles, but cannot point out the way or door to it. Ram Mohun Roy points out one God, but does not point out the way to him, and so his instructions can be of no use to me; Christ is the door, and none can go to God but by him. Kangalee went to Burdwan, on his way to Serampore, and had many disputes and conversations on the way, too long to be taken down.

**NAGPORE.**

*Extract of a Letter to the Brethren at Calcutta, dated July 10, 1823.*

I SHALL be most happy to make you acquainted with any information that I may be able to give you, respecting the advancement of the kingdom of our adorable Saviour in this dark and heathen land, as well as of the little exertions I may be enabled to make among my poor perishing neighbours. I have no doubt that were a Missionary to come into this country, he would find a large field open for him to work, and he would meet with great encouragement to promulgate the gospel amongst the inhabitants here, as this is a very extensive province, and it stands much in need of a good and faithful minister, to point out to the natives the true way of salvation, and to bring them to their right senses, and to the knowledge of the holy scriptures, and to shew them their depraved and sinful state, both by nature and by practice. May the Lord soon raise up one, who may be the means of dispelling the darkness from their minds, and of setting them at liberty from the bonds of Satan, though believing in the name of Jesus Christ our Lord. I have not much time to spare, so as to do much among the heathen; but the little I have, I endeavour to devote it to the service of the Lord. Occasionally, as I have opportunity, I read some portions out of the Bible to my native friends, and to people of my own class, and explain to them the necessity of a Saviour, as far as my weak and imperfect knowledge in the word permits.

At present I have two or three Hindoo boys learning the English language with me; and once a day, at a stated time, I introduce myself to them with the gospel message. They are under twenty years of age, possess a good understanding, and can read a little in English now; but the scriptures are read to them in their own language, to learn which they also ap-

pear to be very desirous. I have several irregular visitors, natives, in the same line of employment with myself, who seem anxious to hear the word of God, and listen with great attention when it is read to them. I find great consolation in the society of the pious people of the European regiment here,

and I trust they will be the means of doing much good, and of saving many souls among their fellow soldiers. I hope, in the course of a short time, I shall be able to furnish you with some further account of this quarter. My hopes are great; but the Lord knows what is best to be done.

*Contributions received by the Treasurer of the Baptist Missionary Society, from August 20, to September 20, 1824, not including Individual Subscriptions.*

#### FOR THE MISSION.

	£	s.	d.
Legacy of Mr. Thomas Berridge, late of Northampton, by Michael Smith, Esq. Executor .....	643	5	5
Oakingham, &c. Collections and Subscriptions .....	15	8	6
Ensham, Weekly Collection, &c. by Rev. F. A. Cox .....	3	0	0
Haworth, Subscriptions, by Rev. M. Oddy .....	22	0	0
Chesterfield and Swanwick, by Rev. J. Jarman .....	11	3	2
Tewkesbury, Collection and Subscriptions, by Rev. D. Trotman .....	63	4	7
Plymouth, Subscriptions, &c. by Mr. Prance .....	26	6	1
Cambridge, Auxiliary Society, by Edward Randall, Esq. ....	89	12	5
Scarborough, Collections and Subscriptions, by Rev. J. Dyer ..	52	16	0
Clapham, Society in Aid of Missions, by Rev. George Browne ..	10	0	0
Liverpool, Auxiliary Society, on Account, by W. Rushton, Esq. 100	0	0	0
Michael Smith, Esq. Northampton .....	5	0	0
Friend, who was absent from the Annual Meetings... Ditto ...	3	3	0
Mr. Harmer, by Rev. W. Shenston .....	1	0	0
South Wales, Western Association, by Rev. D. Evans .....	50	0	0
South-east Welsh Baptist Association, by Rev. J. Evans .....	10	0	0

#### SCHOOLS.

Lyme, Half-year's Subscription for the Female School at Digah, conducted by Mrs. Rowe, by Rev. J. Saffery ..... 10 0 0

In addition to the Sums above mentioned, the Treasurer has received this Month a liberal Donation of ONE THOUSAND POUNDS from a Christian Friend, who wishes it to be entered as from "An Unprofitable Servant."

#### TO CORRESPONDENTS.

THE Thanks of the Committee are presented to Mr. Stanger, of *Bessel's Green*, for 14 Volumes of the *Evangelical Magazine*; to Mrs. Bousfield, of *Peckham*, for 219 Numbers Ditto; and 35 Numbers of the *Baptist*; and to Mr. Saunders, of *Whitchurch*, for *Calvin on Isaiah*, for the *Serampore College*.

The Secretary begs to state, that a Supply of the Annual Reports has been forwarded to all the places, where monthly parcels are sent from the Society, as well as to several not included in that list. He is induced to mention this, lest any delay should occur in the conveyance of these parcels to their respective destinations.

*Speedily will be Published,*

THE CHRISTIAN SPIRIT which is essential to the Triumph of the Kingdom of God: a SERMON delivered in Great Queen-street Chapel, Lincoln's Inn Fields, London, at the Annual Meeting of the Baptist Missionary Society, on 16th June, 1824. By CHRISTOPHER ANDERSON, Edinburgh.